A VIEWE OF mans estate, wherein the great mercie of God in mans free iustification by Christ, is very comfortably declared.

By Andrewe Kingesmill.

Diuided into Chapters in such sorte as may best serue for the commoditie of the Reader.

Wherevnto is annexed a godly aduise giuen by the Author touching mariage.

Seene and allowed according to the order appointed.

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Roberti Russell ædis Christi Oxon:

To the Reader.

THe authour hereof, being a very yong Gentleman, ſo applied the ſtudie and exerciſes of the ciuill lavve in the Vniuerſitie of Oxford, that he attained as much knovvledge therin as any of his time, & profeſſed the ſame in keeping of publike exerciſes vvith great commendation. Yet did he not forget (as many do) to ſeeke the kingdome of God and the righteouſneſſe thereof: but ſo earneſtly trauelled to vnderſtand the myſteries of Chriſtiá religiõ, that he thought himſelf neuer vvell ſatiſfied in any thing touching the ſame, vntil he could by word and writing giue accompt of the truthe, which he conceiued. VVherefore he endeuored to commit to memorie the text of holy Scripture with ſuch diligence in learning, and often repeating therof, that he could readily vvithout

boke reherſe in the greke tong Paules Epiſtles to the Rom. and Galat. S. Iohns firſt canonical epiſtle, beſides other Pſalmes & chapters of the old & newe Teſtament. Alſo he exerciſed himſelf by writing of fundry matters, that he might growe in iudgement, readineſſe and aptneſſe to teach other if at any time God ſhoulde call him therevnto. VVherof this treatiſe yeldeth ſome proof, which he writ being about. 22. yeres of age: by which thou maiſt cõceiue, what fruit the Church of God in time might haue reaped of his towardnes, if it had pleaſed god in this vntovvarde vvorld to prolong his days. He eſtemed not ſo much the preferment and profit, whervnto many wayes he might eaſily haue attained by profeſsion of lawe, as the comfortable aſſurance, and bleſſed hope of life eternall, which he might enioy by the truth of the Goſpell and the ſinceritie of Gods holy religion. Therfore

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to further himselfe herein, he sought not only the exacte knowledge of the greke & hebrewe tongs, but also for a time to liue in some one of the best reformed Churches, where he might, both by the doctrine and discipline of the gospel, be dayly confirmed in the true worshipping of God, and well prepared to the ministerie of the churche. So he setled himselfe at Geneua, where he remained, being wel liked of the learned and godly, the space of three yeres. From vvhence he remoued to Lausanna, where beeing too good for this corrupt vvorlde, he ended this mortall life in the moneth of September, Anno. 1569 vvhen he had liued about. 31. yeares: a Phœnix among Lawyers, a rare example of godlynesse amongst gentlemen.

Iohn.3.

¶ *God ſo loued thè worlde that he hath giuen his only begotten ſonne, that whoſoeuer beleeueth in him, ſhoulde not periſhe, but haue euerlaſting life.*

The first Chapter.

¶That many seeke the kingdome of God, and that men are directed to the knowledge thereof only by the worde of God.

IN the. xiij. of Mathewe, Christe our Sauiour by diuerse Parables setteth forth and preacheth vnto vs the euerlasting kingdome of his heauenly father: and amongst other vseth these similitudes, saying: The kingdome of heauen is like vnto a treasure hidde in the fielde, which when a man hath found, he hideth it, and for ioy therof departeth and selleth all that he hath, and buieth that fielde. Againe the kingdome of heauen is like to a merchant mā that sæketh good pearles, who hauing found a pearle of great price wente and solde all that he had, & bought it. Now I thinke there is none in so desperate a state, or so farre fallen out wyth himselfe, but that he is very fayne of the finding of such a fielde as is here spoken of: neyther is there anye so vnhappie a merchant but that he would venter farre

so that he myght come to the purchase of so precious a pearle, as to haue parte in the inheritance of the kingdome of heauen to enioy the rest of God, and to dwell on his holy hill: yea many will say, they wyll be glad to walk & wander forth the vttermoste compasse of the earth, so that they might at length track & trie out the fielde where in lyeth hidden so great a treasure: and all men will professe this merchandise, not refusing the paines to trauayle through the whole seas, so that they might in the end assure themselues to arriue at the heauenly hauen of the kingdome of God: and who is he which so farre setteth the body before the soule, that be he neuer so ryche, will not sell all to purchase that glorious iewell of eternall ioy? But (a lamentable case) fewe there are of those fayning folke that knowe the right waye which should leade them to that pleasant place of eternall reste: so that their questions are such and the like: Which is the waye? Where lyeth the pathe, that we may walke therein? so Christ talking of a redœmer and a Sauiour vnto the blind man: he thus questioneth: who is the

Iohn. 9.

Lord

Lord that I may beléeue in him? So Philip standing yet in that doubt sayde vnto Christ: Master, shew vs the father. Therfore concerning that question Dauid the annointed of God speaketh by experience: Thy word is a lanterne to my féete, and a light vnto my fóteſteps. So Dauid founde the waye euen by the lightsome lanterne of Gods word: wherefore he maketh often and earneſt requeſt that that light might shine ſtill before him: thus he sayth: O that my wayes were directed to kéepe thy ſtatutes: open myne eyes that I may ſée the wonders of thy lawe, make me vnderſtande the way of thy precepts, teach me O Lord the way of thy ſtatutes. Directe me in the path of thy commaundments: Theſe were the light and the lanterne, the féete and the fóteſteps, the way and the path wherby Dauid was directed and conducted into the field which we are nowe to ſéeke: and euen that commoditie whereof Dauid proteſteth ſo generally that hée founde in the worde of God, ſhall be proued true in ſpeciall experience, of thoſe, that ſhall diligentlye marke and wyth earneſt zeale ſéeke to *Iohn. 14.* *Pſal. 119.*

vnderstand this short sentence spoken of our Sauiour, and written by S. Iohn for our learning, God so loued the world &c.

The second Chapter.

¶ How pleasantly and playnly one texte of Scripture sheweth the way to life eternall.

THis is a floure conteyning in it suche pleasant iuice, that who so like a diligent Bee, shoulde sucke the same for his store and learning, he shall say with admiration as the Prophet doth: O Lorde how sweete are thy words to my mouth? Yea he shal find that they are far sweeter than the hony or the hony combe: for beholde in these wordes is that precious pearle to be found, I meane the promise, not to perishe, here is that inestimable treasure hidden and closed vp, as in these wordes, but haue life euerlasting: here is poynted out the fielde of fayth, where we haue to fetche that treasure: here is also a light sette vp vnto vs, that we doe not wander in darkenesse, and so leese our way, I meane Christ that bright blasing starre, the true light of the world: finally

Num. 24. Apoc. 22.

ly here is as it were in a plot drawn out, the worke of oure redemption, and in a knot knit vp the whole mysterie of oure saluation: and in handling hereof, I thinke it good to vse that meanes that those do, which when they haue an hard knot giuen them to knit the like, straight they vndoe the same, and so make it vp againe with lesse adoe: you may say then here is a goodly warning, not to perishe: a large promise, a ryche pearle, a worthy treasure, to haue life euerlasting: but the next question is, howe we may obtayne those promises? Heere is an ordinarie meanes expressed, aunswering that question, who so beleeueth in him. This is the fielde to walke in, the foote we muste trust to, euen the fielde and foote of fayth: But whom? in whom shall we beleeue? here can we not bee to seeke neyther. For Christe setteth vppe hymselfe here as a marke for our faythe to shoote at: who so beleeueth in him. Why shoulde we beleeue in him? Here is answere to that also: bicause he is that Prophet sent of God, the sonne, the onely begotten sonne of the father, therefore ought our faithe to worke,

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and rest on him. What moued God to sende that Ambassadour, not to spare his deare, his onely sonne? that cause also is not omitted: God so loued the worlde &c. it was his owne loue, his free mercy that brought this to passe: nowe (I thinke) there are no more questions to be made, no more doubtes to be moued: For if all were sayde and vnderstode, whiche concerneth these pointes, it were sufficient to saue a soule, and to make a perfite man of God. For beleue thou in Christ, as sent of God, as the sonne of God, considering thoroughly the loue of God by him declared, then as truely as Christ is the truthe and may not lye, thou standest in the state of saluation, thou hast founde the fielde, & possessest that treasure, not to perish, but to haue life euerlasting.

The thirde Chapter.

¶ *That the especiall loue of God is the chiefe cause of mans saluation, and that to the right knowledge thereof mans estate must be considered.*

THus the knot being vndone, let vs seuerally consider the partes and peeces thereof, that the very bowels of the matre

ter being searched, there may a more perfecte vnderstanding grow thereof: Therfore the firste steppe, the firste entrie, towarde the worke of oure saluation, is the loue of God: God so loued the worlde. And to consider how this loue is declared towardes man, therein consisteth the whole summe of our redemption. And the first consideration herein to be hadde, is this, as whose loue it is we speake of, for it is no vaine or light loue of man, but an assured and stedfast loue, the loue of God: who is (as S. John saythe) loue it 1. *Epist.* 4.
selfe. Then what loue it is that is here mentioned. For God declareth his loue towardes vs in diuers sortes, and manye are the benefits of God towardes man, as that by him we liue, we moue, and haue our being, he satisfieth the thirstie soule, *Psal.* 107.
and filleth the hungrye soule with good thinges: And the seruant of Abraham when he wente a woing for Isaac, tolde his tale vnto Laban the brother of Rebecca in this wise: I am Abrahams ser- *Gene.* 24.
uant, and the Lorde hath blessed my master wonderfully, that he is becom great: for he hath giuen him sheepe and Beeues,

and

and siluer and golde, and men seruantes and mayde seruantes, and Camels and asses. This was a blessing & a great tokē of Gods loue, but there was a better blessing & a greater loue, wherwith God embraced Abraham and his posterity, & that is it whereof S. John speaketh: God so loued the worlde. &c. It is a speciall loue that is hēre meant, and it nēdeth a speciall consideration. Therefore that we maye the better acknowledge the goodnesse of God in this behalfe, it shall not be from the purpose to remember oure first state, howe God did then shew himselfe a louing Lorde towards vs: then to set before vs our fall, that we mighte vnderstand what we are, whome God so loueth, as S. John here speaketh of loue, that God shoulde sende his onely begotten sonne to be a pledge of his loue: then howe the loue of God did worke and appeare in him: fynallye howe that loue might haue his full effecte in vs, by receiuing that worthy Ambassadour Christe, which is (as S. John saithe) by beleeuing in him. These being treated, in whose hearts it shall happen to take rote, it wil

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be a ſéede that ſhall ſpring to that floure that withereth not, and fruite that fadeth not, as to haue life euerlaſting.

The fourth Chapter.

¶ *Howe the loue of God appeareth in the creation of the worlde, and in mans firſt eſtate.*

FIrſt therefore the loue of God did marueiouſly appear in our firſt creatiõ, yea before our creation: he made all thinges for the benefite of man, and man for his owne glorie, he beſtowed ſixe dayes labor vpon man and his neceſſaries, as the booke of Geneſis reporteth: He layde the foundations of the earth, and ſtretched out the heauens like a curtaine, he gathered the waters togyther, that the drye lande might appeare. This he did for the benefite of man, bringing all things into an vniformitie, that there myght be a place of habitation for man: but yet were not all things prouided neceſſarie for the maintenance of man, wherefore he ſtayd his creation vntill all ſuche things were prouided as his heauenly wiſdome thought beſt to ſerue his turne, ¶ out of theſe

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thrée his first creatures, ẏ earth the firmament, and the waters, he drew out his other creatures necessarie for the vse and preseruation of man. To the earthe God sayde: Let the earth budde forth the bud of the herbe that sœdeth sœde, & the fruitfull trées bearing fruite according to his kinde: God saide that worde, and it came to passe, and God sawe it was good, it was good for the glorie of God principally, and it was good for the commoditie of man. Moreouer God let the earth bring forthe the liuing thing according to his kinde, cattell and that whiche crœpeth, and the beast of the earth, according to his kinde: it was done, it was good in the sight of God, and it was good for the profite of man: of the firmament God sayde, lette there be lightes in the firmament of heauen, to giue light vpon the earth: Then God made two great lightes, the greater light to rule the daye, and the lesse lighte to rule the night, he made the starres also and sette them in the firmament of the heauen to shine vpon the earth: God saw that it was good, firste for his owne glorie, then for the benefite of man. Of the

waters

waters God created the great Whales & euery thing liuing and mouing which the waters brought forth in abundãce according to their kinde, & euery fethered foule according to his kinde, & God saw al that he had made, and lo it was very good, and al these things were made, as good for the necessitie of man. God made these creatures for man, yea & he made them blissed for man: saying, bring forth fruite & multiplie. Now when God had thus prouided all things to mans hand, & set them in so blissed estate, then came the course of our creation, then he said let vs make man: & how? after what forme? in what moulde was he cast? In our Image (saith the almightie) according to our own likenesse, not as other his creatures, & therfore that this high point of Gods loue, might with the deeper consideration enter our harts, Moyses repeateth it double. Thus God created man in his image, in the image of God created he him, neyther did he make him sole and comfortlesse, but male and female created he them: neither when he had made man, straight he cast him of, & set him as it wer a grasing with other his

creatures, so taking no further care of him, but without long delay, he gaue him his heauenly blessing, he made him a souereigne, and a ruler ouer all other his creatures, and streight gaue him possession of them: God blessed them and sayd, bring forth fruite and multiply and fil the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauē, and ouer euery beast that moueth on the earth. Now beholde the loue of God towardes man in his firste creation, God viewed all the glorious woorkes of his fingers, and they were all pleasant in his sight, but he did moste glorie in man, as the perfection of all his woorkes, wherefore hee coulde not but delight in him, while he kepte himselfe in that estate: man was nowe a blessed man when God had blessed him, and blessed euery thing about him, wherefore Dauid rauished in manner with the consideration hereof, bursteth out in vehemencie of spirite, and sayth: what is man (O Lorde) that thou
Psal.8. art mindfull of him, or what is the sonne of man that thou visitest him? for thou hast made him a little lower than God,

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thou haste crouned him with glorie and worship, thou makest him to haue dominion ouer the workes of thy handes, thou hast put all thinges vnder his feete, all sheepe and Oxen, yea, and the beastes of the field, the foules of the aire, and the fish of the Sea, and that which passeth through the pathes of the Seas: besides all this, he made him a Prince of Paradise, and placed him in a garden of pleasure, where he turned him on no side, but euery eye was full of the blessing and loue of God.

The fifth Chapter.

The fall of Adam, and his miserable estate by occasion thereof.

THus God loued the worlde euen in his first foundatiō, wherin he shewed manifolde tokens of a fatherlye fauour towardes man, but this was not that speciall loue here meante, there was yet no nede of that loue: let vs therefore nowe consider the occasion of this our necessitie, why God shoulde so shewe his mercie towardes vs as is here mentioned: let vs search the sore, so shall the salue seeme

more precious. He that can not in himselfe finde what he is of himselfe, let him loke vpon Adam, as the childe on the father, and the true image of vs all, so iustly valewing our selues, what we are whom God so loueth, we shall haue occasion to set the greater price on that loue, and it may be as a spur vnto vs, stirring vs vnto a further thankefulnesse. Nowe therefore when God had so mercifully dealte with Adam, settling him in that place of pleasure, giuing him such libertie as these

Gene.2. wordes do import: Thou shalte eate freely of euery tree of the Garden: yet leaste the pot might set vp himselfe against the potter, leaste by presumption man shoulde aduance and equall himselfe with his creator, it was the good pleasure of the almightie God to giue him this bridle to byte on, and to kepe down that stomacke which he foresawe woulde shortly swell with pride, so to restraine his libertie, as in those wordes is expressed. But as touching the tree of knowledge of good and euill, thou shalte not eate of it, for whensoeuer thou eatest thereof, thou shalte dye the death. This was the holy commaundement

ment of our heauenly father, whiche it had bene the parte of man willingly to haue obeyed, alwayes to haue obserued, neuer to haue resisted: so might he haue kept his possession in Paradise. For all the benefites which God had moste plentifully bestowed vppon man, he desired but this one thing, that is, obedience to his will. This was a sacrifice wherewith he woulde be pleased: he hath alwayes cryed for obedience, euen from the firste man hither vnto: but he could neuer get it at any mans handes, excepting Christe the righteous. For Adam how did he behaue himselfe? what obedience shewed he? he stopped his eare at the voice of the liuing God his louing Lorde, who dealte so mercifully and liberally with him, it was forgotten whiche God sayde, thou shalte dye, and that voyce of the serpent, ye shal not dye, howe sone did that enter the eare? For the man he gaue eare to the Woman, the Woman to the Serpent, they brake the commaundement, they eat of the excepted tree: so the blinde led the blinde, and they fel togither into the ditch, they became subiecte to the curse of God, *1.Sam.15.*

who called them to accompt for their disobedience, and gaue to euery one his seueral curse: here is the point, here lieth the matter a bleeding: this is the olde sore (as they say) bred in the bone, that will neuer be gotten out of the flesh, passing mans cunning to cure, without a speciall remedie prouided of God. O Adam how wert thou bewitched? thou wert once in an highe and heauenly estate, but thou arte falne flat to the earthe: thou werte sure in Paradise, but now thou art endaungered to become a firebrand of hell: it was sweete meat perchance thou tastedst, but thou shouldest haue remembred the sowre sause that followed. Coulde not these blessings and manifolde benefites, receyued of thy creator, cole thy presumptuous courage? coulde not the feare of falling into the contrarie plagues and calamities stay thy wilfull appetite? O howe didst thou forget that threatning, thou shalt dye the death, that double deathe, the due rewarde of thy sinne? But thou shouldest haue bene obedient: obedience had bene the waye to haue kepte thee vpright, but nowe thou hast receiued thy wages, the

wages

wages for sinne is death. Whilest thou keptst thy selfe within the bounds which thy louing Lorde hadde appoynted for thee, then waste thou an happie Adam: O thanke God for that: nowe arte thou vnhappie and in misorie, thanke thy selfe, thy selfe will sinne for that. Thou waste once in the fauoure of God, he shewed hymselfe a moste fauourable father vnto thee, whilest thou behauedst thy selfe as an obedient childe: but nowe hath he iustly turned thee of. Thou wast once the free friende of God, but nowe art become the sworne seruant of sinne, and bondslaue of Sathan: this is spoken as by the mouth of God. Then are you my frendes, if you doe what I commaunde you: nowe therefore arte thou an enimie vnto God bycause thou hast neglected his holy commaundement: whosoeuer committeth sinne, is the seruaunt of sinne: therefore arte thou Adam out of Gods seruice; he that sinneth is of the Deuill: thou haste sinned Adam, therefore arte thou not of God. Thou didst once receiue a blessing at Gods hande, thou didst fele no part of paine, God cared altoge-

Rom. 6.

Iohn. 15.

Iohn. 8.

1. Iohn. 3.

ther for thée, thou tookest no care for thy selfe, thou wast warme without clothes, naked without shame, satisfied without trauel, thy meat was put into thy mouth, God hadde so blessed euery thing for thée, that the earth, the herbes, the trées, the cattell, the foules, the fishe, they gaue thée their fruite and yelded their encrease of their owne accorde, in the meane while mightest thou take thy pleasure in thy garden: but now thou haste sinned Adam, therefore must thou harden thy handes to labour, thou must set thy shoulders to heauie burthens, thou must buie thy breade dearely with the sweate of thy face: this might haue bene foreseene: hadst thou not sinned, thou needest not haue sweated: but there is no remedie that man may finde. Thou art sicke Adam, thou art sicke vnto deathe, thou hast prouoked the wrath of God, thou hast caused him to poure out his vengeance, and to open his cup of curses. O beholde howe the wrath of God being once kindled, ouerrunneth the whole worlde, for the disobedience of man: see what a flame riseth of the burning sparke of sinne: As before in obedience man was

Iohan. 9.

blessed

bleſſed, ſo in diſobedience, of the iuſtice of God muſte he nedes be curſed: harken therefore vnto the dreadfull iudgement and hard ſentence pronounced vpon diſobedience Adam, thus ſayth the Lorde, by- *Gene.3.*
cauſe thou haſt eaten of the tree whiche I commaunded thee thou ſhouldeſt not eate of, Curſed is the earth for thy ſake, in ſorowe ſhalte thou eate of it, all the dayes of thy life, thornes alſo and thiſtles ſhall it bring forthe vnto thee, in the ſweate of thy face ſhalt thou eate breade, till thou returne to the earth, thou art duſt, and to duſt thou ſhalt returne againe. O lamentable fall, O pitifull caſe, wherin thou nowe ſtandeſt (Adam) ſo cladde and clogged with the intollerable burthen of ſinne, ſo ouerwhelmed with the bloudie floudes of Gods vengeance and curſes, ſo pitifully and plentifully poured out vpon thy heade, and beſides this he may no longer enioye his paradiſe, he is diſpoſſeſſed thereof, he is baniſhed, he is turned abrode into the wide worlde, whereas nowe he might not ſo much as come neare the tree of knowledge of good and euill, for the which he ventred ſo far, neyther might any longer enioy any part of that libertie,

is to eate of all other the trees and fruites of the garden, & lost also the sight of the tree of life. These are the wages of sinne payde as debte due vnto a sinfull and disobedient man: Let vs therfore by this knowe our selues what we are: What is Adam: he is but dust, he is hated of GOD, he is ashamed of himselfe, he is cursed, he is sicke with sinne, he is deade, he is twice deade, subiecte to mortalitie, and subiecte to eternall damnation. Crie out then (Adam) giue thy Children warning, that they maye knowe themselues, tell them in what case thou standest, and what an inheritance thou hast purchased for them. Thus sayth your father (O children of men) he that hath eares to heare, let him heare. I was once a man, a free man, a blessed man, full of life as God had breathed into me, the light shining rounde aboute me, the mercie of God embrasing me on euery side: if I behelde the earth, there was blessing for me, ingraued as it were in the herbs, the flowrs & the fruits thereof, turning me to the firmamēt, ther I sawe the sunne, the mone, the starrs, in them was God to be seene a blessed God, like-

a discription of Adam

likewise in the waters there were innumerable tokens of Gods tender mercie towards me: so far was I in the fauor of my creator, I might stand in his presence enioying his ioyfull countenance, yea, he made me like vnto his own Image: But alas wretch that I am, whē I was in honor knew not my self, forgot my duetie, & became far vnlike to my God, not like to my selfe, but altogither like vnto a beast, yea, rather worse thā a beast, for behold ỹ dul ore he knoweth his owner, & the simple Asse he knoweth his maisters crib: but I man, nay the shadowe of man, a very worm & no mā, I could not bear the yoke of my creator, I would not herken vnto his voice, I denied him my seruice, I haue sinned I haue sinned, therfore I am worthily rewarded: I presumed & am therfore brought low: I aduanced my self, & therefore I am throwne downe: I haue eaten without nēd, & therefore I am subiect to hunger, I pine away for desire of the fruit of that pleasant garden, I thirste as the Harte after the waters of those swéete rūning riuers, I am become of the sonne of God the childe of wrath, I am cleane alte-

Psal. 49.

Esay. 1.

altered, I haue lost the light, I walke in darkenesse, of a blessed creature I am become a cursed caitife: Where may I rest my selfe? I haue sinned, and my sinne is euer before me, against thée alone, against thée (Lord) haue I sinned: I dare not present, my selfe in thy presence, I tremble at thy voyce, I am ashamed of my selfe. Whither then may I flée? what stay may I finde? I sinke in sinne. O that sting of death, howe it pierceth me. O death, O graue, yours is the victorie, and thou Sathan mine enimie how ruefully thou roarest? thou standest with open mouth readie to deuour me, & I finde yet no defense: Thou subtill serpent that drewest me into this net, how thou spettest thy poyson, howe busie art thou about my héele? how faste hangest thou? howe suckest thou my bloude? O that I coulde shake thee of, or that I might bruse thy heade: And thou Eue, which shouldest be my comfort, thou hast as muche neede of comfort thy selfe, thou shouldest haue comforted me, but thou hast deceiued me, and thy selfe also, we are become a cursed couple, and with my creator I finde this comfort, thou shalt

die

die the death: verily it had bene better for me neuer to haue bene made, than so to haue falne into the handes of the liuing God. This might be a true confession of Adams follye, and the description of his estate after his fall: wherein we haue to consider what we are of our selues without Christe, euen as it were sworne enimies, and at vtter defiance with God.

The sixt Chapter.

¶ *That all Adams posteritie are ioyned with him in the same guiltinesse of sinne, and so stand in the same miserable estate.*

NOw the matter standing at this stay, if God did so stretch his mercie, as that he woulde voutsafe to take vs into his fauour againe, & to make attonement with vs, if we maye perceiue him notwithstanding our frowardnesse to receiue vs as his children, then if we did not worthily esteeme that loue, we were worthy double damnation. But let euery man be thus minded that he standeth in case like with Adam. Let euery one consider his necessitie and search his wounde, and see

what

what nede he hath of suche a medicine: for some peraduenture there be, hauing so little taste of the truthe, that they will say: what tell ye me of Adam? what haue I to doe with him? Other not considering their owne infirmitie, in whome the inposthume of sinne lyeth so hidden, that they will beare themselues as whole and sounde, whereas within like painted Sepulchers, they are full of corruption, hauing nothing in them to shewe when they shall come to be opened, but rustie and rotten bones, and suche sayings proceede from them as doe declare their hollowe heartes puffed vp with painted hipocrisie and double dissimulation: These men will say I am not like Adam, or if I had bene in Adams case, I would haue loked better before I had made so rashe a leape: But, O thou man, dissemble not with God, iudge thy selfe leaste thou be iudged of the Lorde: searche the bottome of thy conscience, take thy glasse in thine hande: is it a true glasse? what then findest thou there but ỹ very face of Adam, be it neuer so well coloured? It is true, it is so true, euery one of vs are faine,

we haue ſinned euery mothers childe, as truely as we are the ſeede of ſinfull Eue, it is but vaine to ſay this, if I had bene in Adams coate, for we haue each one of vs in our coates cloathed a ſinfull Adam: or to ſay, if I hadde bene in his caſe, for euery mans ſkinne is the caſe of a ſinner: May we maye not ſo ridde our handes, we can not waſhe our fingers ſo cleane but that pitche of ſinne will ſticke faſte what ſoeuer face be ſet on the mater. O thou man that yet knoweſt not thy ſelfe, that art ſo benummed of thy ſenſes, that thou feeleſt not the ſerpent whiche lyeth gnawing at thy hæle, whiche ſlæpeſt in a deade ſlumber, and feeleſt not the ſting of deathe faſt fired in thy fleſhe, whyche bræedeſt in thy breſte the conſuming worme of ſinne: awake out of thy ſlumber, ſtande vp and hearken to the cry of Eſdras in his diſputation wyth the Aungell: O Adam (ſaythe he) what haſte thou done? for in that thou haſte ſinned, thou arte not fallen alone, but thy fall alſo redoundeth vnto vs that come of thee: and ſo ſaith the Apoſtle: that by one man ſinne entred into the world, and death by ſinne, and ſo went 2. *Eſdr.* 7.

went death ouer all men, for as much as al men haue sinned: this floude of sinne, it goeth with a higher streame thā the floud of Noe, that went euen ouer the top of the Arke, for so saith S. John, the whole world is set on wickednesse. Thus do they say of vs, and we can make no better of oure selues: we are lost, euery one of vs haue gone astray, we haue lost our selues in the wilde wood of worldly wickednesse, following that blinde guide our owne wilfull appetite. Adam he gaue the first onset, and we brake not the araye: he brake the yce, and we are lept into the ditch: we are all hong on one hooke like fishe taken with the baite, for we haue tasted of the cup of short sweete concupiscence: and as
2. *Esdr.* 8. Esdras saith, we and our fathers haue all one disease, meaning sinne that shrewe amongst the shepe of Gods pasture: we are al sicke of sinne, that is, the griefe that Esdras complaineth of. Ieremie. 31. The fathers haue eaten a sowre grape, and the childrens teeth are sette on edge withall. This Prouerbe did the people vse in the time of Ieremie, murmuring againste God, as though they were punished for the

the offence of their fathers: But thus saith the Lord: euery one shall die for his owne iniquitie, euery man that eateth the soure grape, his teeth shall be set on edge. Now what father, what childe is it that hath not tasted of the sowre grape of sinne? Dauid maketh thy confession: we haue sinned, we haue done wickedly wyth oure fathers: reckon al the children to the last, all the fathers to the first, who is it that hath not eaten with Adam? the Apple, that grape, it sticketh yet in our teeth, we are all choked with the core of carnall cō-cupiscence: that subtill counsell of the Serpent which deceyued the first man, it will also deceiue the laste, that venime hath infected the whole race, the whole brode of Adams birdes: Dauid he thus saythe, of no worse man than himselfe, I was borne in iniquitie, and in sinne hath my mother conceyued me: Beholde no soner conceiued in Eue, but as sone deceyued of the Serpent: and this hath God to lay against vs as he doth against the Israelites: Thy first father hath sinned, and thy teachers haue transgressed against me. Seeing then we haue tasted

Psal.51.

Esay 43.

one meate, ſeeing that we haue ſucked ſinne of the forbidden fruite, what maye we looke for but to be ſerued of the ſame ſauce, euen that bitter gall the dreadfull curſe of God to turne to duſte, and to dye the death: In this ſtate ſtande we, vnleſſe God take pitie on vs, we are faine, we lie flatte on our faces, we are become duſtie & deadly, we can not helpe our ſelues, but as the byrd taken in the nette, we lie faſt fettered, our owne eyes not ſeruing vs to eſpie any way to winde out, we are not able to moue our feeble legs, nor to ſtretch forth our wearie handes, our ſoules are ſicke, our hearts are faint, we muſt needs yeelde to our enimie, and be taken as priſoners of Satan that fierce Serpent and fierie Dragon.

The ſeuenth Chapter.

¶ *That the ſome wherewith God may charge euery one of vs can neyther be bidden by vs, nor excuſed by blaming any other.*

NOwe by this we maye conſider our fall, that we are loſte without ſome ſpecial remedie, and that we haue no part in

in Paradiſe, we are in darkeneſſe wyth-
out light, ſick for ſinne, panting for breth,
and bléding to death. But yet before we
deſpaire, let vs loke about vs, & ſee whi-
ther we can eſpie any hoke to hang oure
hope on, let vs conferre and take counſel
with our father Adam what is to be done:
if there appeare any ſtaffe to ſtay on lette
vs there catch holde, if we haue any thing
to ſay for our ſelues, it is good to ſpeak in
time. What then ſhall we ſay? how ſhall
we begin with God? let him that thinketh
himſelf beſt ſpeak firſt: wil he ſay thus: I
am righteous, I walke vpright ly, I haue
recouered my ſelfe with good workes: ey-
ther I am not faln, either I haue deſerued
to be reſtored againe? Such indede was
the ſaying of the Phariſie iuſtifying him- *Luke.* 18.
ſelfe, ſo he layde out before God his fardle
of faſtings, his ruſtie packe of almes and
tithes: but howe ſped he? the nearer the
Churche he made himſelfe to be, the
further he was from GOD, he de-
parted home righteous in his owne eyes,
but ſo muche the more vnryghteous be-
fore GOD. O playe not the Phariſies,
forget not your ſelues whoſe children you

are, what else but the childe of perdition, O earth, earth, that thou shouldst make so much of thy selfe. Nay this is not the way to recouer the lost Paradise: this was that fooles Paradise whereinto the Galathians were brought, and wherefore S. Paule rebuketh them: O ye foolishe Galathians, who hath bewitched you? are ye foolish (saith he) to seeke your perfection in your flesh? Take heede then. S. Paule counteth thee but for a foole, if thou go that way to worke, as to saye myne owne deserts shall rayse me vp from my fall: no it will be but a vaine bragge in thee, and the encrease of thy sinne, to say, I haue no sinne, that were but to proue thy selfe a lier: for if we saye we haue no sinne, we deceiue our selues, and the truth is not in vs, nay, in so saying we make God a lyer, so farre as lyeth in vs: this therefore is but a stolne feather, belonging to a better bird, it is the armes of our heauenly king Christ, it is his ensigne wherewith he triumpheth ouer his enimies to saye this: who of you is able to reproue me of anye sinne? let vs not robbe Christe of his honor, let vs not make Gods of our selues:

Gala.3.

1.Iohn.1.

for

for who is good but God? To say that we are guiltlesse before the iudgement seat of God, in that we shall haue a thousande witnesses against vs, euen our own conscience crying and conuincing vs: it were a better waye to confesse our selues sinners, for that waye there may be some hope: for if we acknowledge our sinnes, God is mercifull to forgiue vs, and to cleanse vs from al vnrighteousnesse: This waye did the holyest of all take: for what sayth Dauid that chosen of God, he cryeth; against thee, against thee onely haue I sinned, and my sinne is euer before me: this was the confession of the father, and his wise sonne Salomon whom God had endued with such giftes, what hath he to say but guiltie? wherfore he maketh his prayer, and as it were aforehande bespeaketh the mercy of God for him and his people, for he foresawe (as he sayth) that there is no man which sinneth not: and he maketh this question: who can saye I haue made myne heart cleane, I am cleane from sinne? And Iob a iust man (as the markette of mans iustice goeth) he saythe vnto God holding vp his hand: I haue sinned, what

1. *Iohn.* 1.

Psal. 51.

1. *King.* 9.

Prouer. 10.

Iob.7. shal I doe vnto thee? And Paule the elect vessell, doth not he also say guiltie, when he protesteth thus of himselfe: I knowe Rom.7. that in me, that is, in my flesh there dwelleth no good thing: nay he felt the burthen of sinne so heauie on his back, that it causeth him to crie with a great grone and deepe sigh: Oh wretche that I am who shall deliuer me from this body of death. And that holy Apostle Peter what sayde he but guiltie, when he sayd vnto our Sauiour, departe from me (O Lorde) I am a sinfull man. Let vs therefore followe the wise counsel of the wise sonne of Syrach. Cap.7. My sonne (sayth he) iustifie not thy selfe before the Lorde, for he knoweth thyne heart: This accompt therefore must we make of our selues: we are bare Adams, and naked Eues, we haue nothing to hide our sinnes, but the more we seeke to cloake them, the more they doe appeare, our owne works they be but figge leaues, they will not hide our nakednesse, we shall be ashamed of them, and will be faine to hide our heads from the presence of the Lorde, when the cole of the day cõmeth, that he wil call vs to accompt. But

or worke ar a figg leaue

why

why do I compare them to figge leaues? the Prophete hath made a meeter comparison of them: what is our righteousnesse like vnto? it is almost a shame to speake of them as they deserue: they are (sayth he) like vnto a cloth bespotted with the flowers of a womã. O shameleſſe hypocrites that can present the moste holy God, with the shamefull cloutes and filthy ragges of their owne righteousnesse, and offer that a price of their redemption. Hath not God then left a lawe of righteousnesse by the whych we shall bè iudged? Yea verily. But who will stande to the triall thereof that he hath kept that law? he that thinketh that iustification cõmeth this waye, lette him harken a little to the doctrine of S. Paule. By the lawe (sayth he) commeth the knowledge of sinne, that is, it proueth vs guiltie, it conuinceth vs of vnrighteousnesse: and there is the office of the lawe: but concerning our iustification, we knowe (sayth he) that what soeuer the lawe sayth, it sayth it to them which are vnder the lawe, that euery mouth may be stopped, and all the worlde founde culpable before GOD. Rom. 3. ye office of the lawe.

And this is his conclusion: therefore by the workes of the lawe shall no flesshe be iustifyed. Nay let vs not take this waye, let vs rather craue a pardon than pleade the lawe: for that we see is a bone that choketh vs all: if we stande vpon the plea, we are sure to be caste in the great debte of sinne, and after to be throwne in that prison of darkenesse, neuer to be let lose againe, no not til we haue payde the vttermost farthing. Yet then we slide, we fall, here is no holde to be had, no reste to be founde: whiche way then shall we nowe turne vs? Shal we seeke excuses to cloake our offences? Shall we say this man or that man prouoked me to wickednesse? had not this cause bene, I had not transgressed: neyther will this cloake serue vs, it is not able to keepe off the smoking raine of Gods wrathe, which is poured downe out of heauen vpon all vnrighteousnesse. This way was fyrst of al sayed, but it would not preuayle with God: for when God called Adam to reckening and sayd, why hast thou eaten of the tree whereof I commaunded thee that thou shouldst not eate? then did Adam put it

ouer

ouer to Eue and so sayde, the woman whiche thou gauest to me, she brought of the tree and I did eate: then God called the woman, saying, why hast thou done this, and she layde the blame vpon the Serpent, hauing no more to say but this: The Serpent beguiled me and I did eate. But God helde not Adam excused by Eue, nor Eue by the Serpente, euery one of them beareth his iniquitie, and they drinke all of one cup, that is, of the curse of God: so he that giueth euill counsell, shal haue the rewarde of euill, and he that followeth euill counsell, because he hath sinned, he muste be payde with the wages of sinne: here then are we as far to seeke as at the firste, here then are we as farre out of the way as before, here is no sure ground for vs to stand on, yet that sting of death sticketh as deepe in vs as euer it did.

Without Christe is nought but desperation.

The eight Chapter.

¶ The distresse and dispaire of man, in the vievve of his owne wickednesse.

HOwe then? is there no remedie to be founde? must we needes lie stil sweating

ting in the greace of our own fleshly wickednesse: is there none to delyuer vs from this body of death? if it be so, then sucke on Serpent, then death take thy pleasure, then craue thy righte: graue open thy mouth: Yell swallowe vp thy portion: for thou God haste forsaken vs, thou hast yelded vp all thy right: whyther shall we flee then? where may we finde rest for our soules? Thy face (thou mightie one) is alwayes against vs: we sweate, we burne, we frie with the furie of wrath, all places are to hote for man to reste on, so is thine indignation kindled. If I saye I haue done iniktly, then thou reprouest me as a lyer: if I haue sinned then thou wilt streightly loke vnto me, and wilte not holde me guiltlesse of mine iniquitie, and seeing thou markest iniquitie straightly, who shall abide it? wherefore then hath thine handes fashioned me? O that I had perished in my conception and that none eye had seene me, and that I were as I had not bene, that my graue had bene my mother: beholde I goe and shall not returne, euen to the lande of darkenesse, into a lande I saye darke as darkenesse it selfe,

*Psal.*130.

*Iob.*10.

ſelfe, into the ſhadowe of deathe, where is no order, but the light is there as darkneſſe, my dayes are as the ſmoke, and my life as the ſhadowe. O ye wormes I am your fode, O corruption thou art my father, O death thou art my mother, out of thee was I taken, and into thee I return, to thee I bequeath that whyche I hadde from thee, this lumpe of earthe, this maſſe of fleſhe. To whome ſhall I betake my ſpirite? I maye not long poſſeſſe it my ſelfe, ſeeing thou wilte not haue it (thou holy one) I muſte needes yeelde it vp as a praye vnto myne enimie.

The ninth Chapter.

¶That Chryſte from the beginning hath bene, is, and ſhall be the only ſtaye and comforte of all ſortes of men.

BVt thou ſonne of man ſtaye thee a whyle in pacience, doe not ſo gyue ouer thy ſoule, as to ſaye thy ſinne is greater than it may be forgiuen: humble thy ſelfe, acknowledge thy rebellion, but deſpaire not, caſt not thy ſelfe headlong into Hell: is there no remedie to be found on earth? then lifte vp thyne eyes to heauen: there

is

is a comfort, there is a comfort cõming, there is a ſauing healthe in hande: thy wounde is great indæde, but there is a ſtrong medicine a tempering: thy fall was grieuous, but thy ryſing vp ſhall be as wonderfull: many and mightie are thine enimies, but there is one that ſhall fight for thæ, whoſe name is the Lorde of Hoſtes, and he ſhall ſubdue all power. Beholde thy creator hath not vtterly caſt thæ off, thou haſt found fauor in his ſight. S. Iohn ſaith, God loueth the world, yea, ſuche ſtore of mercie there is with God, that although we were his enimies, yet
Gene. 8. he is become our God againe, and wyll ſtand an enimie againſt our enimies, and although he ſæth that the imagination of mans heart is euill euen from his youth, yet he doth not vtterly caſt vs off: Goe to then Lorde we beſæch thæ, we haue ſæne thy iudgements how terrible they are, we are full fedde with the gall of thy bitter vengeance, now if it be thy good pleaſure, turne thy face from our ſinnes, and blot out our offences, create in vs a new hart, renew a right ſpirit in our bowels, ſhewe thy ſelfe once againe a mercyfull God,

we

we knowe we are not worthy to be called thy children, we haue ſinned againſte heauen and againſt earth, they bare part of our curſe: againſte thee, againſte thee haue we ſinned: but if it be thy good pleaſure, turne thy louing countenaunce towardes vs. Surely there is mercie wyth God, he hath heard the gronings and afflictions of his people, he is moued wyth compaſſion and pitie towardes vs: beholde we that were ſhattered in pieces, lying ſtill in the ſounde of ſinne and buried vp in death, the Lorde of his infinite goodneſſe, goth about to gather vs vp and to ſet vs vpright agayne, he intendeth to caſt Adam in a newe mould, and to make him a newe creature, not of earth earthly, but of heauen heauenly. For there is a Lambe a killing, whoſe bloud ſhall waſhe awaye our ſinnes, there is a ſtone framing, it ſhall be layde in Sion, it ſhal fall vpon our enimie, it ſhal grinde his heade and cruſhe it in pieces, we are but héele hurted, but he ſhall be wounded on the head. And it ſhall be thine owne childe (Adam) thyne owne ſéede (Eue) that ſhall thus ſubdue the Serpent. So good and gra-

gracious is the Lorde, he promiseth a victorie, his owne mouth hath spoken it, and wyth his mightie hande hath he brought it to passe: for God so loueth the worlde that he hath sente: what hath he sente? euen that sauing seede, that innocent Lambe prouided from the beginning, he hath sent his onely begotten sonne bringing with him that pearle, not to perishe, with that heauenly treasure, to haue lyfe euerlasting: heere then maye we caste anchor, all other remedies failing vs, this is it we muste truste vnto, this is the sure pledge of Gods fauor towardes vs, without this comforte we had bene altogither comfortlesse, but nowe is our ioy full and plenteous. This is that ioyfull tydings sent from heauen, brought by the Angell, belonging to all, as well as to those ioyful shepherdes: be not afrayd (saith the angel) for beholde I bring you tidings of greate ioy, that shall be to all the people, that vnto you this day is borne a Sauiour in the citie of Dauid, which is Christe. O glorious daye, wherein shineth suche a sunne, the verye sun of God, the bright sunne of righteousnesse: in that day so bright were the beames of

Christe is he in whom we repose all our truste.

Luke. 2.

mes of the ſume, that they ſhyned euē into the dim eyes of Abraham: this was the glorious day which he ſaw with ſuch ioy. *Iohn.8.*
Nowe by this is God truely become the God of Abraham, Iſaack, and Iacob: here is the performance of the heauenly promiſe and bleſſed bargaine made for him & vs all betwixt Abraham and his God: for when it might ſeeme a hope againſt hope, that aged Abraham ſhould haue any ſuche ſeede, & the Lorde knew that Sara would laugh and wonder at his worde, yet the Lorde of his loue wherewith he loued the worlde, eſtabliſhed his couenaunt wyth them, that in them ſholude all nations be bleſſed, (yea, we of England & Irelande, haue our parte in this bleſſing) and of Sara Kings alſo ſhould come. And to cōfirme vs in opinion that this is the very true promiſed ſeede by the whiche Abraham ſhould become a bleſſed father, and we his happie Children: and by the which Adam ſhould ſubdue the Serpent, S. Paule proueth vnto vs arguing of the forme of the promiſe, he ſayth, not to the ſeedes (as ſpeaking of many) but, and to thy ſeede, as of one, as thoughe he hadde ſayde: of all the *Gala.3.*

Kings

kings comming of Sara, yet was there but one by whome we shall obtaine the kingdome of heauen, of all the seede of Abraham whyche was innumerable as the starres of the heauen, and the sande of the Sea shore, yet was there but one seede whyche brought this blessing with it, and that was as he there sayth, onely Chryste, and as S. John here speaketh, the onely begotten sonne of God: for it was not that earthly Isaack, that fleshely sonne of Sara: but it is this heauenly Isaack, the onely begotten sonne of God, that bringeth his blessing on his backe, neyther was it that Jacob the begotten of Isaack, but the onely begotten of God in whome the promise was performed: this is that wise warie Jacob, that supplanteth and vndermineth all enuious Esaus: this is the mightie and sturdie Israell, that subdueth all powers, to whom al knees (be they neuer so stiffe) shal crouch here beneath and aboue in earth, in hell, and in heauen: this is the very seede out of which springeth all blessing, all that are blessed among the begotten of men, it is by this begotten of God, this seede blesseth

both

both the begetting and begotten, the sonne
and the father, the first as Alpha, and the
laste as Omega: without this heauenly *Alpha.*
Jacob, had that bene but a detested Esau, *Omega.*
and not a beloued Jacob: without this
Jsaack, had that other bene in woorse case
than wilde Jsmael, and in this Jsaack
stode the chiefe ioy of Abraham, yea be-
fore Abraham was, this Jsaack was: for
but in respecte of him had blessed Shem
bene an accursed Ham: it is written that
Noah found grace in the sight of the Lord: *Gene.6.*
had it not bene for this gracious Lord, he
had not founde suche grace, for it was the
hope of this grace giuen by Christe that
bore the Arke, and saued him from those
roaring floudes. And this Jsaack stode by
Abell shadowing him with his blessing,
while Caine was cursed: and this is the
selfe sæde that saueth Adam from the ser-
pent. And that blessed among women the
mother of our Sauioure, wherein stode
hir blessednesse but in that the Angel said:
Thou hast found fauor with God, for loe,
thou shalte conceiue in thy womb & beare
a sonne, and shalt cal his name Jesus: and *Luke.1.*
she of hir selfe: from henceforth shall all

nations call me blessed. From that tyme when God had so shewed his fauour, as that she was ouershadowed by the power of the highest, and had conceiued that fruit of the wombe, then from that time became she blessed, and not she onely, but all those nations calling hir blissed haue part with hir in the blissed sæde, in the conceiued fruite Jesus. This therefore is the loue, wherewith God so loueth vs, that he sending his onely begotten sonne, his dearely beloued Christe, we stand in possibilitie to become the blessed sonnes of blessed Abraham: let vs therefore the children with our father reioyce in this daye, whereof the Aungell speaketh, and whereof the Lorde himselfe sayth: Thou art my sonne, this daye haue I begotten thee: This day was such, as many Kings and Prophets desired to see, yea happy were they that were so happie as to hope for this day: for all the blessed among the fathers rested in this hope: This was the comfort of Iacobs feble spirite nowe entring into ỹ graue, for thus he gloryed before his son Joseph visiting him in Egypt in his sickenesse, and to him was it ioyfull ty-

Psal. 2.

tydings to hear that saying at his fathers mouth: God almightie appeared vnto me at Luze in the lande of Canaan and blessed me, in the which blissing was cõteined the promise of the hoped and performed sauiour: and a litle before his last breath, he declareth his hope by these words: O Lord I haue waited for thy saluation: and this was the comfort wherewith the prophetes comforted themselues and the people of God: declaring it in suche sorte as though the insensible creatures, the heauens and the earth, the mountaines and the valleyes should be refreshed withall: such was the prophecie of Esaye. Reioyce O heauens, and be ioyfull O earth, burst forth into prayse O mountaines, for God hath comforted his people, and will haue mercie on his afflicted. And by the prophet Zacharie thus said the Lord: Reioyce with great ioy O daughter Sion, shoute for ioye O daughter Jerusalem, behold thy King commeth vnto thee, And by Micheas: And thou Bethleem in the land of Juda art not the least among the Princes of Juda, for out of thee shall come the gouernour that shall fede my

Gene.48.

Gene.49.

Cap.49.

Cap.5.

people Israell: and to the comforte of the gentiles thus he saith, speking as it were to his Christe: Beholde thou shalt call a nation that thou knowest not, and a nation that knewe not thee shall runne vnto thee, bicause of the Lord thy God, and the holy one of Israell: thus was Christe alwayes a comforte for the hope of the fathers to rest vpon, and by him was their hope full with ioy: So did God loue them his chosen of Israell, that he hath sent the gouernor that should fede his people, he hath sent them the good shepeherd that should saue the lost shepe. But this loue is suche that it resteth not in the compasse of Ierusalem, for S. John saith, it is the loue wherewyth God loued the worlde. God hath sent his sonne and he hath sent him, as well for the light and ioye of the Gentile, as for the glory of the Iewe: and we that knew not God may now know him: and nowe if fayth fayle not, it shall please God as well to be called the God of Englande as the God of Israell: for he hath sent the promised sede of Abraham, that shall blesse the one nation as well as the other, and he hath sente his sonne to

Esay. 55.

be-

beſtowe his loue vpon all partes of the worlde, that in him all people ſhoulde be bleſſed.

The tenth Chapter.

¶What Chryſte is, and in what ſtate he wrought the worke of our ſaluation.

NOwe this hithervnto ſpoken, we haue bëene thus farre in the fauor of God, and haue taſted howe gracious the Lorde is, that we knowe, euen for the loue he beareth vnto vs, he hath ſent vs a redëemer whiche ſhall be a reconciliation for vs, and ſhall quicken vs lying in the ſhadowe of death, that we might not periſhe, but liue for euer: and who it is that he maketh our redëemer, as by the fleſhe the bleſſed ſëede of Abraham, a true man, and yet the onely begotten ſonne of God, him he hath not ſpared to make a Meſſanger of ſaluation vnto the worlde, and this we knowe that God hath not giuen him to any other, rather than to vs, he is our Sauiour, if we be ſo happie as to receiue him, for we being grafted in Chriſte are members of that worlde which God ſo loueth: Nowe adding to this, the know-

ledge by what meanes Christe wrought this reconciliation, how he hath throughlye appeased the wrath of the father whiche we see was so kindled against vs, and vnderstanding what price he payde for our redemption, then shal the loue of God appeare vnto vs by a brighter light, & as it were in a cleere sunne shining. Oure Sauiour saythe, my father worketh and I worke, we haue seene the worke proper to the father, in that he hath sent the sonne, and thus farre forwarde we see our Sauiour in his worke, as that according to the determinate will of the father, he is come downe into the earthe, and hath debased himselfe to the base estate of our frayle flesh, so by this, the work of our regeneration is in a goodly forwardnesse, now doth Adam beginne to moue himselfe, to ware warme, and to reuiue with a newe spirit: here lyeth the Serpent a bleeding, but by this is not the victorie gotten. Let vs see then howe Christe quitteth himselfe, and reuengeth our quarell. What force? what weapons doth he vse? far other than man would imagine. He ouercommeth with kindnesse: his armour is preaching,

With what weapons Christe reuengeth our quarell.

paynes,

paynes, pacience, shame, rebuke, reproth, harde handling, euill entreatie, tauntes in the teth, and sclaunderous reportes, scornes and scourgings, false accusations, vniuste iudgement, and in the ende, bitter and bloudye death. This was the maruellous working of God, that oure Sauiour shoulde passe those harde pyles to saue vs from the swoorde of the enimie. And beholde as soone as he entred into the world, he straight gaue the onset, he felte incontinently of our infirmities: for see the Lorde of Dauid, the king of kings in his byrth howe simply he lyeth wrapped in swadling cloutes: Thus is it described in the Gospell. A stable was his best house, and a cratche his Cradle, for (saythe the Euangelist) there was no roume for him in the Inne: whose was the earth, and the store thereof, at whose commaundemente were the heauens, there was no roume for him to reste in. Well therefore might that complainte be made to the confusion of vnkinde & beastly man. The Foxes haue holes, and the birdes of heauen haue nests, but the sonne of man howe is he intreated? he hath not *Luke.2.* *Math.8.*

whereon to reste his heade: Neither was he suffered to haue that litle roume wyth reste, but he was faine to flée touch, and to auoyde from Bethléem into Egypt, as when Herode in his furie sent forthe his slaughter men, and bloudie butchers, with this cõmaundement, that they should slea all the male children that were in Bethléem, and in all the coastes thereof, from two yeares old and vnder, seking thereby (as it was forewarned by the Angell) to murther the childe Jesus, whom he heard should be borne King of the Jewes. Such a welcome hadde our Sauiour into the world: and afterwarde in processe of time being conuersant in Hierusalem, and the countrey about, with what trauell preached he the kingdome of God? & how few receiued that glad tydings? howe many a myracle did he? and what thanks had he? and how small were the number of suche as beléeued, and woulde be content to be called the followers of Christe, not disdayning the name of a Christian? Now when he was most busy about the worke of our saluation, as when he was moste occupied in féeding with the worde, and con-

conuerting by miracles, the reporte that many made of him, it was no better, but that his owne helde hym as a straunger, some sayde he was a sinner, some a seducer of the people, some a glutton and a drinker of wine, some a man starke mad, yea, & some gaue him this good word, that he wroughte by the power of Belzebub: Bitter wordes for the sonne of God: yet this was his pacience to beare. Of the better sorte, some toke him for Elias, some for John Baptist, and some were so good as to call him a Prophete, but fewe were there found of faithfull Peters, that iudged so ryght of hym, as to say: Thou art the sonne of the lyuing God. And wyth whome had our Sauioure his conuersation here on earthe? he was to be had in suche reputation, as of whome the almightie father forespake by thys Prophete, euen hym that was bothe a king and a Prophete: I haue set my king vpon Sion myne holy mountayne: and suche a one was he, as Dauid acknowledged to be hys Lorde and souereygne: The Lorde sayde vnto my Lorde, sitte thou at my right hand. &c. It had bin ther- *Luke.7.* *Psal.2.* *Psal.110.*

for the parte of Princes to haue bin alwayes in hys presence, and the duetie of Kings to haue kept him company, or rather to haue attended on hym: as whose shoe latched they were not worthy to vnlose: But true is the Prophet in his saying. The Kings and Princes of the earth they assembled and bente themselues against hym: there was no company nor comfort with them for the meeke King of Sion and the poore Prince of Jerusalem. For we see howe Herode persecuted and hunted him, as the Fore the sheepe, from Bethleem to Egypt, from one place to another, and it was treason to Cesars person to call Christ a King, he might not be taken for Cesars friende that woulde speake on Christes parte to mainteyne hys kyngdome. But oure Sauiours kyngdome was not of thys worlde, therefore no maruell though the kings of the earth were so cruelly set against hym: Our Sauioure was also the annointed of God, a Prince, and a princely Priest for euer, of whose body Melchisedech was the shadowe, he was that Doctor admitted and authorised to teache, with that

Psal.2.

Iohn.19.

heauen-

heauenly and thundering voyce of the father, this is my beloued sonne in vvhome I am vvell pleased, heare hym: it woulde haue beseemed therfore those high priests, loked they neuer so high, that ruffling garde of Phariſies, those greate Doctors the Scribes, to haue had their conuersation with him, of whome they should receiue their saluation: if they had harkened to him then mighte they haue reckened themselues wise, if they had followed that good shepehearde, then mighte they haue gloried truly, as otherwise they dyd vainely, that they had bene the leaders of the blinde. But Christ was not for their tooth, neyther any meete man for their company, he was a stone cast aside of those builders, although hée approued hym selfe the chiefe corner stone: they could not reproue hym, yet they refused him: they myghte find no fault with hym, yet he could find no fauour with them, he put them many times to silence, and stopped their mouthes in reasoning and argument, yet they spared no wordes in misreporting him: he soughte all meanes to winne them, yet they disdayned him

as

as one vnworthy to haue place amongst them: for when that carnall spiritualitie, the high Priests and presumptuous Pharisies sawe that Christe and his doctrine began somewhat to be accepted of the people, they thinking that a derogation to their worships, sente out theyr officers to take Christe as he was teaching in the temple: but these officers although they came with full purpose to haue apprehended our sauioure, yet so were they rauished with hys heauenly preachings and wonderfull wordes flowing from hym so plentifully, that they had no power to doe their purpose, but retourned agayne making thys answere to their maisters, neuer man spake lyke thys man: but so was not the malice of those hypocrites stayed, and with suche wordes they stormed and stamped against him continually, saying vnto those their messangers: are ye also deceiued? dothe any of the Rulers, and of the Pharisies beleeue in him? but this people which knowe not the law are cursed: So did the Serpẽt deceiue them that they did still spit their venome against that vnspotted lambe that sought their saluation:

Iohn. 7.

they

they helde hym accursed that followed Christ: this suffered our Sauiour: the high Priests could not loke so low as to entertaine hym amongst them: the Pharisies and Scribes in their owne conceit were to wise, to holy and to good, to take him into their company, it shoulde haue stayned their good name to be called Christians, it was not for their worships to haue professed themselues the disciples of Chryste: so was our Sauioure an abiecte, an outcast, and made of no reputation, he was disdained bothe of Priest and Prince, and this is maruellous in our eyes. But it was the good will of God, so to prouide for vs, that we shoulde not perish: for Christe hereby hathe approued himselfe the true annointed, the selfe Sauioure and very Messias, and Dauid also a true Prophet, saying: that the head stone of the corner shoulde be refused of the builders: they made no more of Christe than a stone to stumble and to spurne at: where then had our Sauioure his conuersation: he betoke himselfe (as he disdained not the name of a phisition comming to haue the sicke) euen to be amongst Publicanes and sinners: *Psal. 118.*

there

there was his company to visite poꝛe Publicanes, and to saue simple sinners that was his comfoꝛt. This was the comfoꝛtable tydings that he had to send Iohn Baptist into pꝛison, The blind see, the halt goe, the leapers are cleansed, the deafe heare, the dead rise againe: This was his garde, he was still busie about these, the blinde, the Leaper, the lame, the deafe and the dead: in the meane space where was the rich, the wise and the welthy? May they would not be taken foꝛ Christes souldiers: but the poꝛe (saythe he) receiue the glad tidings of the Gospell: and happie it was that all fell not besides, but that there stode some at receite to receiue the pꝛecious sæde sowen by our Sauioure: thus we see a greate pæce of the loue of God woꝛking in his sonne our Sauioure: foꝛ what loue is this, that the sonne of God shuld so humble himself to set vs in honoꝛ with his heuēly father, but yet ỹ greatest pæce of loue, and the chiefe token of gods mercy towards vs, is yet behind, and that which is vnspoken is moꝛe than all that hertofoꝛe hath bin spoken: ꝙ that doth S. Paule set foꝛth after a most reuerēt sort,

Luke. 7.

howbeit

howbeit no man may vtter it with wor-
thy wordes: that place which I mean is in
the seconde to the Philippians whome he
exhorteth by the example of Christ to hu-
militie, and wherein for our purpose is to
be seene the loue of God working in hys
only begotten, euē to the vttermost point
that may be imagined within al the com-
passe of loue, and in that he proceedeth by
degree, gathering vp in shorte summe all
whiche is spoken in our former wordes
concerning our Sauioure, that it myghte
enter into vs with a deeper consideratiō:
this is his saying: let the same minde be in
you that was euen in Christ Iesus, who being
in the forme of God, thought it no robberie
to be equall with God, but he made hym-
selfe of no reputation, and tooke vpon him
the forme of a seruante, and was made like
vnto men, and vvas founde in shape as a
man: Here let vs staye a while, and de-
uide Paules sentence, keeping backe that
whiche followeth, vntill we haue some-
what considered this parte of Gods loue,
Christe the sonne of God a verye God, a
glorious God equal with the father, (and
no wrong neyther) is come downe frō the

bright

bright heauens to the bare earthe, is content to be made of mans mettall, taking on him very flesh, well pleased to be cast in the mould and simple shape of man, no whit disdaining the wombe of a woman, contente to be called the seede of Eue, and laying aside his glory, and as it were hyding his godhead, emptied himselfe of all honoure, becomming of the sonne of God the sonne of man, like vnto man, a very man, a seruant of men, and what else but a slaue, to saue men: if there had here a stay bene made, yet might not the loue of God but seeme maruellous towardes man: But that which followeth in Saint Paule, that is muche more maruellous, that cannot but inflame the hearte of the Christian with the loue of God, & breake the stony stomack of the infidel. To what may I then compare those wordes following: it is a thunderbolt that me thinkes should sound through the whole heauens, piercing the clouds and shaking the foundations of the earthe, bringing with it a smoking fire, by the heate whereof the very mountaines melte lyke ware, ioyned with a wind that hurleth downe the high

Ceders

Ceders of Libanus: Harken then (O heauen) giue eare (O earth) see the loue of the almightie: he (saith the Apostle) euen that glorious God, beside that he became man, in his manhoode he humbled himselfe and became obedient: with what humilitie? howe farre was he obedient? euen to the death: what death? the death of the crosse. Thys is that speciall loue, God so loueth the world, that he hath giuen his sonne to be a sacrifice for our sinnes, to be slayne that we might not perishe, and to die that we might haue euerlasting life.

The eleuenth Chapter.

¶ *A description of the passion of Christe and the profite that commeth thereby.*

BVt yet that this loue mighte enter deeper, and take a more grounded rote in our hartes, let vs somewhat consider the deathe of the Lorde, let vs see what a preparatiue he had to his cup, let vs marke the maner of his deathe, and let vs behold him with our inward eyes in hys pangs as he hangeth on the crosse: thys therefore did our Sauioure forewarne his dis-

ciples what should become of him, wherin we haue also a warning to consider the
Matth.20. loue of God: Beholde (saith he) we goe vp to Jerusalem, and the sonne of man shall be deliuered into the handes of sinners, vnto the chiefe Priestes & vnto the Scribes, & they shall condemne him to deathe, and shall deliuer him to the Gentiles to mock, and to scourge, and to crucifie him. This did our Sauioure foresee as a God, and fulfill as a man sent to redeeme men: firste when the tyme of hys temptation drewe neare, hys schollers began to scatter and fleete from hym vntill they lefte hym cleane without company and comfort. For some fayinting by default of
Iohn.6. faith he draue away with a word, whē he gaue them that lesson cōcerning ỹ eating of the flesh and drinking of the blonde of the sonne of man: thys is a harde saying (saye they) who can away with thys? so they gaue ouer schoole and followed their maister no further. Then thoughte our Sauior good to make much of his twelue, and therefore to holde in them, that they shoulde not start lykewise, he turned vnto them as it were grating kindnesse on

them

them with thys pitifull queſtion: and wyll you alſo goe from me? Peters ſtomacke was yet ſomewhat ſtout, wherefore he anſwered the queſtion with thys other: Maſter to whome ſhall we goe? thou haſt the wordes of eternall life. That was Chriſtes chiefe captaine: it was to be thought he would haue a bidden the brunt, but of hym it ſhall be ſayde after. Nowe by thys time Chriſt had but his choſen twelue with him, and yet one of them was but a traytor, yea a diuell. For in that heauy feaſt and laſt ſupper, whereat he toke hys leaue as it were of his diſciples: then began Satan to ſtirre himſelfe, to aſſaulte and ſift the ſimple ſouldiers of Chriſte, and toke full poſſeſſion of Judas to worke by hym that horrible treaſon againſte our poore Prince, which ſought by kyndneſſe to ouercome his enimies: for he as ſoone as he had receiued that choaking morſell the ſoure ſop, he got him out about the Deuils buſineſſe, ſeeking our ſauiours death and his own deſtruction. And for his farewel, ſaith Chriſte, that thou doeſt, doe quickly, for belyke he felte panges of temp-

ciples what should become of him, wherin we haue also a warning to consider the
Math.20. loue of God: Beholde (saith he) we goe vp to Jerusalem, and the sonne of man shall be deliuered into the handes of sinners, vnto the chiefe Priestes & vnto the Scribes, & they shall condemne him to deathe, and shall deliuer him to the Gentiles to mock, and to scourge, and to crucifie him. This did our Sauioure foresee as a God, and fulfill as a man sent to redeeme men: firste when the tyme of hys temptation drewe neare, hys schollers began to scatter and fleete from hym vntill they lefte hym cleane without company and comfort. For some faynting by default of
Iohn.6. faith he draue away with a word, whē he gaue them that lesson cōcerning ỹ eating of the flesh and drinking of the blonde of the sonne of man: thys is a harde saying (saye they) who can away with thys? so they gaue ouer schoole and followed their maister no further. Then thoughte our Sauior good to make much of his twelue, and therefore to holde in them, that they shoulde not start lykewise, he turned vnto them as it were grating kindnesse on them

them with thys pitifull question: and wyll you also goe from me? Peters stomacke was yet somewhat stout, wherefore he answered the question with thys other: Master to whome shall we goe? thou hast the wordes of eternall life. That was Christes chiefe captaine: it was to be thought he would haue a bidden the brunt, but of hym it shall be sayde after. Nowe by thys time Christ had but his chosen twelue with him, and yet one of them was but a traytor, yea a diuell. For in that heauy feast and last supper, whereat he toke hys leaue as it were of his disciples: then began Satan to stirre himselfe, to assaulte and sift the simple souldiers of Christe, and toke full possession of Judas to worke by hym that horrible treason againste our pore Prince, which sought by kyndnesse to ouercome his enimies: for he as soone as he had receiued that choaking morsell the soure sop, he got him out about the Deuils businesse, seeking our sauiours death and his own destruction. And for his farewel, saith Christe, that thou doest, doe quickly, for belyke he felte pangues of temp-

tation alreadie vppon him, wherefore vppon this his departure, hée comforted himselfe and the reſt of his diſciples with thoſe and the lyke ſayings as did declare the prouidence of God the Father in thys behalfe: verily (ſayeth hée) it goeth wyth the ſonne of man as it is written of hym: it was wrytten, hée that eateth breade with mée, lifteth vp his hæle agaynſte me. Whyles that Judas and theſe blouddie merchantes were buſie aboute theyr bargaine, valuyng that innocent and ſauing ſoule at. xxx. ſiluerlings, Chriſt wyth part of his Diſciples went vp into the Mounte Oliuet to make his prayer: where howe bitter were his temptations? In what an agonie was hée? when thoſe bloudye droppes of ſweate trickled downe along that ſwéete glorious face? what dæpe ſighes did hée fetche? out of howe heaue an heart did theſe ſayings procéede: firſt to his Diſciples, ſaying, my ſoule is verie heauie vnto death: then in his lamentable prayer: O my father, if it bée poſſible, let this cuppe paſſe from mée? and yet in this diſtreſſe hée humbled him ſelfe, ſubmitting his will to the will of his father.

Luke.22.

Pſal.41.

Luke.22.

Nowe

Nowe after this fitte was passe, and hee had ouercommed that temptation, beholde those Wolues, that bloudie band appointed by the high Priestes and Pharysies commeth oute with theyr Lanternes and lightes, as to make search for a theefe, with staues and swordes, as agaynst a rebellious traytour, laying handes on hym as on a mischieuous murtherer. And who was theyr Capitayne? euen that lost childe Iudas, he became theyr guyde: hee tracked oure Sauiour in hys waye, hee led those murtherers ouer the brooke Cedron, he brought them into the Garden, where they founde that sillie sheepehearde with his small flocke, that meeke henne hauing no where to hide his heade, with his little brood of Chickens tremblyng and shaking about him for feare, loking for succour vnder the shadowe of his wings, who himselfe was nowe destitute of all earthly ayde: this also might not but augment his sorowes, that in the same place in that garden, where they had so often gathered togyther to theyr comfort, and where Iudas himselfe had bene diuerse tymes fed at our Sauiours hand with the sweet bread

Act.2

Iohn.18.

of life, there he should be gyuen vp to the hands of sinners: & how was he betraied? Euen as that lamentable question importeth, Iudas betrayest thou the sonne of man with a kisse? Which was to saye, thou whom I haue chosē of many a thousand, one of my twelue familiars, thou vppon whome I haue bestowed so many good turnes, to whome I haue gyuen frely so many good lessons, vppon whome I haue wasted so many woordes, thou that eatest bread with me, thou that dippedst in one dish with me, dost thou lift vp thy hele against me, and tread me vnder thy fote? thou that prouidedst for the sustenance of my body, art thou become the betrayer of my soule? whose saluation I haue sought by so many meanes, doest thou thirst my bloud? for whome I am contente to laye downe my life, art thou become my hangman? Commest thou vnto me with the face of a friend, and giuest me vp to mine enimies? Callest thou me maister, and wishest me the curse of the crosse? Gyuest thou me a kisse, and woundest my harte? These sighes no doubte came vp with that question. Nowe by this time had

Luke. 22.

a Prosopopœia of Christ vnto Iudas

Iudas

Judas done hys parte, he myght go hang hymselfe: In thys case then we see our Sauioure, howe he standeth as a poore prisoner deliuered into the hands of hys mortall enimies, being hymselfe an immortall God. He that might haue had at hys call a legion of Aungels to deliuer him, is yet contented to become a prisoner, a captiue and as a caytiue, rather than he woulde breake off thys worke of our redemption whiche he had brought so neare to perfection. What then followed? the shepeherde was stricken, and the sheepe were scattered: and alas poore Peter what resistance maist thou make? Put vp thy sword, and harken what thy Sauiour saithe: yea let vs all harken to that voice of humilitie: shall I not drink of the cup whiche my father hath gyuen me? So Christ still fighteth with pacience euen till he maketh his enimies his foote stole; for beholde he is bounde wyth pacience, by the hande, the captaine and the officers of the Jewes: so as it was appointed of hym, he was led as a sheepe brought before the sheerer, to Annas that sharpe sheerer: then was he turned and tossed *Iohn.18.*

from one to another, from post to piller, from the Fore to the Wolfe, from Annas to Cayphas, from Cayphas to Annas againe, and still fast bound for feare of scaping. O what an heauie sighte, what a payne was that for Peter, when he sawe his Maker standing lyke a forsaken soule, and a pitifull prisoner in the hall of the high Priest? Now where was that stout courage when he saide, though
Math.26. all men bee offended for thee, yet I wyll not? He followed hys maister indede: but a farre off for feare. And when hee came to the dore of the high Prieste, in what a traunce, in what a terroure was he: where was his sworde: now wher was his heart, when the maid moued him this questiō: art not thou one of this mans disciples? what had he then to answer? he made then a flat deniall of hys maister, he was none of his disciples, he knewe no suche man as Christe was: and nowe was it tyme for the cocke to crowe, for Peter to fall a weeping and a howling: there was Christe left alone and giuen ouer on euery side, for the sheepe they were all dispersed. Now that guiltlesse Lambe

with

with what a sorte of wicked wolues was he beset? There was Annas the fyrste, Caiphas the high Priest, Pilate the president, there was the assembly of Scribes, the flocke of Pharisies: but thankes be to God the heauenly father, his Christe had pacience ynough for them all. There was in that Lambe bloude ynough for those gredy wolues the rulers and gouernors, there were bones ynough for those hungrie dogges the Scribes, and flesshe to satisfie that swarme of adders the Pharisies: for all those there was pacience ynough with our suffring sauiour, being ready to beare what soeuer burthen they might deuise to oppresse him wythall: for they bounde him, they made a scorne and a mock of him, turning him into a strange disguised apparell, platting a crowne of thornes vpon his heade, adding thereto thorny and gauling wordes, beyng haled and tossed to and fro betwixt Pilate, the Priestes and the people: one crying on this side, beholde the man, in dispite of his omnipotent godheade: on the other syde another company crying, hayle kyng of the Iewes, in contempt of this eternall *Iohn.19.*

kingdome: and yet for further tryall of his pacience some blindfelded hym, some buffetted him, some moste shamefullye spued theyr spettle on his face: then was hée tormented also wyth Pylates bitter scourge, & yet no resistance made Christ: remedie was pacience: but that was not thought ynoughe, neyther scourging woulde not serue: therefore he muste bée committed againe to the handes of Pylate, hée muste be examined, witnesse is sought, and false witnesse is brought in agaynst the truth it selfe, yea although Pylate himselfe, coulde not but thus depose for his innocencie, saying and repeating it often: I finde no fault in hym: wherefore yet thys friendship was shewed of Pylate, that the people contented, he shoulde bee let lose according to the custome of the Iewes: This was the greatest curtesie that Christe founde: he was set agaynste Barrabas: an holy God compared wyth a wicked murtherer: for so did Pylate put it to the peoples choyse, saying: Wil ye that I let lose vnto you Barrabas, or Iesus whiche is called Christ: naye, if Christ should haue nowe bene let at liber-

Iohn.19.

Math.27.

tie,

tie, then had the Priestes his enimies frō the beginning lost al their labor: wherfore Mathewe reporteth that they counselled the people to quite Barrabas, and to aske Christ to be crucified, wherefore the saving and condemnation being referred vnto them, when they cried for Barrabas that he might be saued, then Pylate speaking somwhat fauourably as he durst, on Christes part, sayd: what shall I do then with Jesus? the answere was: let him be crucified. And Pylate demaunding again, what euill hath he done? That question might not be heard, bycause it coulde not be answered, but the more they cryed, away with him, crucifie him. This was that rufull crie that Christe was content to heare, for all the loue of God that was and shoulde be declared by him towardes the worlde, he had this reward, crucifie him? nothing but crucifie him. After this hard sentence, as a lamb to the slaughter, so was our Sauioure led out of the Citie to the place of his executiō, hauing the cō- *Iohn.19.*
panie of his Crosse, and bearing it part of the way himselfe: Now must our Sauiour be serued as the Serpent in the wyl- *Num.21.*
der-

dernesse, he must be lifte vp to the crosse: beholde he drinketh the cup of that curse: (Cursed is he that hangeth on the tree:) This is the true represented Isaacke, that humbleth himselfe to the aultar a sacrifice for sinne, and the Lorde suffereth that bloudy knife withdrawn frō Isaack, to fall vpon his onely begotten sonne and to pierce his precious bowelles that the water mought runne out whiche shoulde washe away the sinnes of his people. O Christians, O men and brethrē, this was ours by right, but Christe is contented to beare our burthen, he is contented to dye, to dye the death, the shamefull deathe, the cursed death of the bitter crosse. Nowe beholde the Lamb of God, that taketh away the sinnes of the worlde: O thou sonne of man see what the sonne of God suffereth for thy sake, see how he is tormented. let his panges enter a little into thy hart, that thou mayste consider the loue of God towardes thee, lette that pitifull stricke of our Sauiour alwayes ring in thyne eare, as when he cryed, my God my God why hast thou forsaken me: for so did the sorrowes of death gripe him as thoughe he had

Iohn.3.
Gene.22.

had indéde bene forsaken of his father: wherefore he suffered him to be layde in the graue also, that he might tast of al our infirmities as well vnder the earth as aboue: howbeit nowe was it time for the Lord God to glorifie his sonne in the heauens, which had glorified him on ẏ earth, wherefore he might not leaue the soule of his dearely beloued in the graue, nor suffer his holye one to sée corruption: but hath raysed him vp to his ryght hande, there to reigne with glorie vntil he make his enimies and our enimies, (if we be true Christians) his footestoole: and thus with the glorie of Christe doth the loue of God fully appeare, towardes vs: for in all this hath God and his Christe sought our saluation: for the sonne of man came for no other purpose, but to saue that which was losse, and by these meanes in summe hathe he atchieued the ende of his message: he was deliuered to deathe for our sinnes, and rose againe for our iustification.

Pſal.15.

Math.18.

Rom.4.

The twvelfth Chapter.

¶ How only faith wrought in vs by the spirit of God, and grounded vpon the word of God, maketh vspartakers of the fruit of Christes death.

THus is that worthy worke finished. Nowe may Abraham reioyce with ful ioy, for his promised sede is performed, and he hath poured out his blessing moste plentifully vpon his faithfull children: now is Adam truly made vp a new creature, & thus far is he in the fauor of God, þ he hath sent his only begotten son to purchase him his pardon: God said in his indignation: thou shalt die the death: (but so hath the sonne pleased him, that he nowe cryeth:) thou shalt not perishe, but haue life euerlasting: Nowe shalte thou liue, for so God loueth thee that Christ hath dyed in thy stead: now mayst thou stand vpright, for so God loueth thee, that his Christe hath sayne for thee: Christe is rysen and beholde he so loueth thee, that he offereth his gentle hande to rayse thee togyther with himselfe: he hath deceyued the serpent that deceyued thee: he shall make his enimies his fotestole, and he hathe tro-

troden thy enimies vnder his feete, for this is thy ſéede that hathe cruſhed his heade: he hath obtayned a crowne of glorie, and he maketh thée alſo a glorious conquerour: Al this no doubt did S. Iohn conſider in the loue of God, whē he wrote this worthy ſaying of our Sauiour, God ſo loueth the world, that he hath giuen his only begotten ſonne, that he ſhoulde liue with vs, bycauſe we were deade to him, that he ſhoulde dye for vs, to the ende we myghte liue with him, that he ſhoulde enter into the earth, to make vs an entry into ẏ heaens. We haue by this ſæne ſome ſhadow of the maruellous worke of God concerning oure redemption: we ſée the louing worke of God the father, whoſe proper praiſe it is, that he hath ſent his ſonne: we haue ſæne alſo the painfull worke of God the ſonne who hath ſuffered as we ſée: nowe haue we to conſider the worke of the holy ſpirite likewiſe, whoſe worke it is that we enioye thoſe benefites ſente vs by the father, & brought by the Sonne: for in whoſe hart that ſpirit worketh not, to him is the Croſſe of Chryſte altogyther fruitleſſe, to him is Ieſus no Ieſus,

that

that is, no Sauioure, and he may inioy no part of that loue of God whiche bringeth life with it: for what? now God hath sent his sonne, is that sufficiente for vs? haue we without any further adoe taken possession of heauen? are we streight by thys in the bosome of Abraham? shall we now take no further care? is ỹ Crosse of Christ accepted an excuse, indifferently for all? shall euery soule be saued? May let no man deceiue hymselfe: Christe indeede hathe made an entry into Heauen, he hath set open a gate vnto vs: but yet a strayght gate where fewe shall enter: neyther yet is the gate of Hell cleane shut vp: no it standeth wide opē with a gaping mouth, and many shall go that way. In the generall flocke, Christe hathe his sheepe, and they are the fewer: he hath also his gotes, and they are the greater part? There is in Gods field good corne, but that is ouergrowen with euill chaffe: there be some likewise that shall be receiued with the right hand: O happie are they, for Christe is theirs altogyther: there are also whose place is prouided on the left hande: O vnhappie are they, for they haue no parte in

Christ:

Christ: let vs therefore loke vnto our saluation whiles yet the light shineth, for as much as there is a little flocke which that good shepheard hath chosen to himselfe, let vs get into the folde with them, and following his councell, let vs striue to enter in at the strayt gate, and that in tyme, least the dore be shutte against vs, when it shall be to late to knocke: Christ is sent vnto vs, let vs beware that we receyue him: Christ hath brought this reward with him, to as many of vs as do receyue him: (that we shoulde not perishe, but liue for euer.) Let vs therefore prouide that we leese not our part in that precious pearle: what then is there nowe to be done? Verily nowe we haue seene the loue of God declared by Christ, there is but one steppe betwixt vs and home, but one worde betwixt vs and lyfe euerlasting: neyther hathe the holy Euangelist left that out of his place: for those are the fotesteppes he poynteth out vnto vs, the loue of God the father, the patience and crosse of Christ, finally faith the gift of the holy Ghost: for this is the condition: who so beleeueth in Christ sent from God, he should be sure not to perishe, *Luke.13.* *Galath.6*

but to haue life euerlasting. Nowe then must we make prouision for beleefe, that fayth faile not, this must be all our care: for what shall it profit vs though Christ come into the worlde, and come againe, if he bee not receyued of vs. By fayth he must be receyued, or else he must be refused: his owne receyued him not sayth S. Iohn: and why, but for lacke of faith? for to as many as receyued him, to them he gaue power to bee the sonnes of God: and what were they? euen to them sayth he, that beleeue in hys name: accordingly as S. Paule saith to the Galathians, by fayth are ye the sonnes of God: the beleeuers then they are the beloued sonnes of God, they are the right receiuers of Christ: when that Christ the glorie of God, first appeared amongst vs, then did the Angelles proclayme peace betwixt heauen and earth, and from God goodwill towardes men: for Christ indeede is the true Melchisedech, that is, the King that brought peace with hym into the worlde. But what shall all this auayle vs, if we beleeue not? for so sayth our Sauiour himselfe, he that beleeueth in the sonne hath euerlasting life, and he that obeyeth

Cap. 1.

Cap. 3.

Iohn. 3.

eth not the ſonne, ſhall not ſée lyfe, but the wrath of God abydeth vpon him: ſo wrath remayneth for the infidell, what then for the faythfull? there is peace kept in ſtore for him as for a faythfull ſubiect to the king of peace: for we beeing iuſtified by fayth, haue peace with God through our Lorde Ieſus Chriſt: that is the ſaying of the Apoſtle. Chriſt is appoynted for the fall of many: who are they but the faythleſſe? he is ordeyned alſo to bée the ryſing of many: and who are they but the faythfull? for ſo ſayth ours Sauiour likewiſe, (who can not belie himſelfe,) hée that beléeueth in him, he ſhall not bee condemned: hée that beléeueth not is alreadye condemned, bycauſe hée beléeueth not in the name of the onely begotten Sonne of GOD. Chriſt is alſo a ſtone of diuerſe operations: hee is a precious ſtone, and hée is lykewyſe a ſtumbling ſtone. To whome then is it precious but to ſuche, as by ioyning the iewell of fayth thereunto, haue the right vſe thereof. So ſayeth the Scripture. Beholde I put in Sion a chiefe corner ſtone electe and precious, and hée that beléeueth therein ſhall not

Rom.5.
Luke.2.
Iohn.3.
1.Pet.2.
Eſay.28.

be ashamed: and here Saint Peter maketh this conclusion, saying: to you therefore which beleeue it is precious, this part is for the beleeuer, now must the infidell take that which is left: they haulting for want of the steadie foote of fayth, make themselues of Christ a stone to stumble at, and a rocke of offence: although Christ be set vp vnto them a signe of saluation, yet they like the Cocke on the dunghill, do spurne him aside, not knowing what vertue there is layde vp in that precious stone, for such as by fayth doe finde him: wherefore that Prophecie is their portion: whosoeuer shall fall on this stone, he shall be broken: and on whome soeuer it falleth, it shall grinde him to powder: the misbeleeuers they stumble and lie vnder the stone, they fall and are fallen on, therefore must they be broken, and that grinding stone shall grinde them to powder. O the rocke of infidelitie that maketh Christ the rocke of offence, that rocke it is that shattereth our shippes, that shooteth vs on the sandes, but the anchor of fayth fast fixed on the sure ground Christ, hauing holde by his worde, that neuer deceyueth him that hopeth for helpe,

Esay.8.
Math.21.

helpe, that saueth vs sounde from storme and tempest, from all winde and weather, he maketh sure worke that worketh by the worthie and sure instrument of fayth, and he buildeth once for all that hath Christ laid for his foundation, directing himselfe alway by the right rule of his worde: for they that come to that liuely stone, they are a spirituall house as Saint Peter sayth, yea they are the sure grounded and glorious temple of the liuing God: thus then we being builded vp by faith, & casting anchor on Christ, nowe let the floudes arise, let the windes blowe, yet stande we sure, for we beleeue in him that will see we do not perishe, those that are in that raging sea of the wilde wicked worlde, they seeme to stande in great daunger of shipwracke, but if we enter the Arke by fayth with Noe, (for S. Paule attributeth his fauour vnto fayth) then let the Pyrates come, let Satan assaulte vs, yet are we harmeles, Christ is on oure syde, what maye preuaile against vs? not sands, not Rockes, not stormes nor tempestes, no windes ne floudes, nor fire nor water, no not all the power of Satan, not the gaping gates of hell shall moue vs a whitte.

1. *Epist.* 2.

Heb. 11.

Such commoditie doe those finde that be so happie as to enioy the inestimable iewell of faith: but those that haue no experiẽce hereof, and feele not the force of faith, they make light of the matter, not seeking Christ by faith, nor faith by his word, and therfore no marueyl though they be stil ouershadowed with death, & being in darkneſſe comprehended not the light: howe should they be-
Rom.10. leeue except they heare? fayth commeth by hearing, hearing of the word of God. They then that haue lost their hearing, howe shoulde they finde fayth? where the seede of the worde is not sowne, how shoulde the fruite of fayth spring? howe may they enioy Christ or any part of his loue that re-
Iohn.5. ceyue not his witnesses? The Scriptures (sayth Christ) they beare witnesse of mee.
Cap.20. These things sayth S. John, meaning the contents of the Gospell, are written, that ye might beleeue that Iesus is Christ the son of God, and that in beleeuing ye myght haue lyfe through his name. Wherefore vnderstande ye that vpon this double point standeth the whole course of oure saluation: art thou in the right waye? therefore then it is, bicause thou hast followed

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the counsell of our saviour, saying: searche *Iohn.5.*
the scriptures. Art thou out of the way? The
cause learne of Christ: ye are deceyued, not *Mat.22.*
knowing the Scriptures. This is the marke
wherewith Christ marketh his sheepe, by
the voyce we know our shepeheard, and by
hearing we are knowne of him: my sheepe *Iohn.19.*
heare my voyce (sayth that good shepeherd)
and I knowe them and they followe mee:
Thus knowe where we haue to fetche
sayth, that wee bee not to seeke on this side,
where we finde also howe God loueth the
worlde, in prouiding so mercifullye the
lyuely foode of his worde, that our soules
faint not in sayth: but let vs treade a lit-
tle deeper in thys matter, and that wee
maye value saythe somewhat neere the
worthie pryce it shoulde beare with vs,
let vs consider howe the market goeth
with vs, let vs consider in what case wee
stand: then shall we see what seruice faith
will doe vs: first this we knowe, that we
haue but borrowed breath and that lying
in our nostrelles, as the scripture speaketh:
our life what is it but a plaine warfare?
wherein we haue either to yeeld or to ouer-
come? we vnderstande with what enimies

we are beset, as that wily witch the world, the prowde swelling flesche euer rebelling agaynst the spirit: the serpent and his seede dayly spetting out his fierie flames and venimous poyson vpon vs, Satan I meane that ramping roring Lion continually seeking and searching how to deuour vs. Now he that must abide the brunt of such a battell, and hath to encounter with so fierce and cruell aduersaries, as whome we see dayly murthering many a soule, it is necessarie that such a souldiour shoulde go well appoynted to the fielde. Wherefore in this behalfe it shall be good we follow the counsell of Saint Paule, who speaketh not without booke, but of experience (for hee fought a good fight) his counsell is, that we put on the armour of God, and this is the furniture that he appointeth for to arme suche a Souldiour as we seeke. He wisheth our loynes to be gyrded with veritie, hauing on the breastplate of righteousnesse, oure feete being shod with the preparation of the Gospell of peace: But aboue all (sayeth he) take vnto you the shield of faith wherewith ye may quenche all the fierie dartes of the wicked; and Saint John likewise

Ephes. 6.

likewise strong in the spirite, he giueth vs good instruction, and warneth vs which waye we may winne the fielde. All that is borne of God (sayth he) ouercommeth the worlde, and this is the victorie that ouercommeth the worlde, euen our fayth: then he addeth this question with his answere: who is it that ouercommeth the worlde, but he which beleeueth that Iesus is the sonne of God? And S. Peter also when he had declared what an aduersarie we haue of the deuill, as that lyke a roaring Lyon he seeketh to deuour vs, then maketh he this exhortation shewing howe we may stande agaynst the assaultes of Satan: resist him (sayth he) stedfast in the fayth. Thus is fayth commended vnto vs of all hands, as a shielde to defende vs in all assaultes, and as a sure tryed weapon to conquere and beate downe to the dust, the diuell, the worlde, and all that stande agaynst vs, it is Christ in deede that hath gotten the victorie, but suche is his loue, he dothe not enioy it alone, but he giueth vs part also. Thus he comforteth vs lyke a captayne of courage: be of good chéere, for I haue ouercommed the worlde. He 1. *Epist.* 5. 1. *Epist.* 5. *Iohn.* 16.

fought the fight indéede, he hath taken the fort, but he giueth vs the ſpoyle, and is content that his victorie be accounted our victorie, ſo ſpeaketh Saint Paule, acknowledging the loue of God therein: Thankes be to God (ſayth he) which hath giuen vs victorie through our Lorde Jeſus Chriſt: and howe hath Chriſt giuen vs the victory, but as he ſayeth, fayth quencheth the fierie dartes of the wicked, and as Saint John ſayth, our faith in Chriſt ouercommeth the worlde, and as Saint Peter exhorteth, by ſtedfaſtneſſe of fayth to reſiſt the Deuill? Suche is the marueylous vertue of true beliefe, that by it we enioye all the fruites whiche ſpring ſo plenteouſly oute of that flouriſhing rote of Jſhai: for Chriſt had ſubdued ſinne: ſo haue wée by fayth in Chriſte: Chriſte by death hath ouercommed death: ſo haue we by faith: Chriſt is proued by ſuffering a Sauiour, and wée by fayth are ſaued: Chriſt by his reſurrection hath purchaſed to himſelfe an euerlaſting kingdome: and wée ryſing in hym by faith are ioyned in that purchaſe. Chriſt by nature is the ſonne of God, ſo are wée of his grace by fayth: finally Chriſt is altogither

1. Cor. 15.

Eſay. 11.

togither ours by fayth, which doth incorporate all Christians into his misticall bodie: Christ (as Saint Paule sayth) is our peace: howe but by fayth? as he sayth, we beeing iustified by fayth haue peace wyth God: and the Apostle sayeth that the righteousnesse of Christ is our righteousnesse, and howe is that but by fayth? Christes holynesse is our sanctification, his iustice is our iustification: all this commeth by none other meanes: than as Saint Paule declareth when Christe dwelleth in oure heartes by fayth, we are filled wyth all fulnesse of God: suche then is the force of fayth, that wyth this one counter we may shortly cast the whole summe of oure saluation. For art thou not deade to God, but lyuest vprightly before him in holynesse and righteousnesse? then haste thou sayth, for the iust lyueth by fayth. Art thou wicked and sinfull: no marueyle if thou hast not fayth, for whatsoeuer is not of fayth is sinne? thys is the roote, we are the trées, the rest as oure good workes they are but flowers and fruites. Nowe suche as the roote is, suche is the trée, and such as the trée is, suche is the fruite: for Christ

Ephes.2.

Ephes.3.

Abacuc.2.

Rom.14.

Christ maketh no more differences of trées and fruits, but as in the Gospell. Either make the trée good and his fruit good, or else make the trée euill and his frute euill: and what is that that maketh this difference but fayth the roote of all righteousnesse? for vnlesse by this meanes we be truly grafted in Christ the true vine, all that we doe, it were as good vndone, as good neuer a whit as neuer the better, we make but wood for the fire, it is in effect nothing, but as hée sayth, without me ye can do nothing: and our workes whatsoeuer shew they haue, if they be not rooted in Christ by fayth, they are neither figges nor grapes, but verie thornes and thistles, well may they grow for a while, but they may not flourish long: euen as herbes that growe in the shadowe, neuer well weathered with the warme sunne: or rather as the grasse on the house top which lacketh his roote, and therefore although it springeth in the Sommer season, yet it soone withereth in the Winter, and the mower neuer filleth his hand withal. Let those then that séeme fruitful in good workes, consider of what roote that springeth: for the beléeuer worketh well moued

Iohn.15.

by

by fayth, and his fruite is life everlasting: but the misbelæuing hypocrite he worketh of glory, and he hath his rewarde, missing farre of the right marke of righteousnesse: all that he maketh is marred for lacke of belæfe, his works are naught but bare leaues of the fruitlesse figge træ, they are but paintings and shadowes, mockings and apish toies in cõparison of that iustice of the iust liuing by faith: for what is he that flourisheth neuer so much in his painted grapes and wel coloured fruites, which is able to please God vnlesse he be a true træ, planted of the heauenly father, in the faith of christ: what fruit is it that God will allowe vnlesse it be set by fayth of the true vine: doest thou fast? well done if it be done in fayth: doest thou giue almes to the poore? doest thou breake thy bread to the needie? doest thou cloth the naked, and succour the harbourlesse? Good fruites verily, therefore belike they come of a good træ, whose rote is fayth, watered with the precious bloud of our Sauiour. Doest thou withdrawe thy handes from iniurie? then doest thou belæue of likelihood: doest thou suffer wrong with pacience? a good signe it is that thou

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art alreadie iustified by fayth: and all those with such like good workes of men, of themselues they are not meritorious, but with fayth they are acceptable: for so generally speaketh the Apostle: without fayth it is vnpossible to please God. Marke, this infidelitie hath with it an impossibilitie: but contrariwise if thou haue fayth, feare not, for that bringeth a possibilitie: so large is the promise of Christ speaking to the beléeuers: Nothing shall bée vnpossible vnto you. O great is the force of fayth, as the whiche to withstande it is impossible: a little fayth is muche worth, and will go farre, yea, although it be but as much as a grayne of Mustarde séede, it shall plucke vp the rootes of sinne, yea let the diuell cast vp Mountaynes agaynst vs, yet will it haue his frée course, and may not be seuered from Christ, whatsoeuer standeth in the way: it is whole in sickneſſe, frée in bandes, strong in torments, it shyneth in darkeneſſe, it dyeth not with death, it is cast into the waters, and perisheth not, it is tried in the fiery fornace and yet wasteth not: it is troden downe, but it ryseth a-

Heb.11.

Matb.18.

gaine

gaine, it is assaulted, but neuer yeeldeth: it is wounded, but yet getteth the victory. Such as Chryst is, such is the fayth of the Christian: Christ is the body, fayth is the shadow: where so Christ goeth, there faith fayleth not to followe. It is no earthly thing, but as Chryst came from the hyghe heauens, so is that the heauenly gift of the holy Ghost. Where Christe is occupied, fayth is not ydle, when Chryste worketh myracles in the body, fayth worketh saluation in the soule, when Christe vttered the worde, fayth printed in the heart, whē he fed the body with bread, he fed the soule with faith, ỹ spittle was ỹ meane to heale the eye, but faith the instrument to saue ỹ soule, fayth hath his course with Christ in al places to al purposes, it followed Christ to the temple, to the mountaine, it was with him in the fielde, in the house, on the Sea, on the lande, it abydeth with him in temptations, in torments, it suffreth the scourge with him, it hangeth on him on ỹ crosse, it goth into ỹ graue with him, it riseth with him, it followeth him through ỹ clouds, as it were with ỹ wings of an Eagle, entring the heauens after him & there

sitt,

findeth fode to fæde on, where Christe suffreth hir to hang on his brest, and to sucke of his precious bloud vntill she be satisfied. Thus is faith exalted, that it taketh vp hir place in the high heauens, and is still so far in fauour with God, that it can no rather call, but it is heard, no rather aske, but it obtaineth, no soner sæke but it findeth, no rather knock, but it is opened vnto hir. So doth fayth worke for the beleæuer: for he is the beloued of god, to him is the sonne sent, he receiueth the sonne: Christe is his Sauiour, the death of Christ is his life, Christ taketh him vp with him in his Resurrection, Christ is altogither his, and who maye resiste him? for God so loueth him that by Christ he shall not perishe but haue life euerlasting.

The thirteenth Chapter.

That true faith requireth an earnest consideration of mans estate, and the loue of God towardes him, appearing in the death of Christ.

THus haue we waded in the bottomelesse sea of Gods loue & infinite mercy, wherewith he loueth and embraceth the world,

worlde, not minding to finde any ende, or to search the grounde thereof (for we confesse with the Prophete.) Thy mercy O Lord reacheth vnto the heauens, and thy faythfulnesse vnto the cloudes, thy righteousnesse is like the mightie mountaines, and thy iudgementes are like a greate deepe: but by this which is sayde we haue assaid somewhat to tast of the goodnesse of God, following herein the prouocation of the Prophete, whiche calleth men to the consideration of Gods mercy by this call: O tast and see (saith he) how gracious the Lorde is: Blessed is the man that putteth his trust in his mercy. And thus far haue we tasted the loue of God, as we might, onely picking out the sweete marrowe of that bone which S. Iohn hath cast vs, for the comfort of our soules to feede on: God so loued the world. &c. In the which shorte and sweete sentence duely considered and weighed as it is worthy, what find we but saluation shewing it selfe vnto vs in a bright glasse, and that (as is aforesayde) it is a knot knitting vp the whole mysterie of our redemption, wherefore in the handling thereof we haue passed to this point,

Psal. 36.

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as that we haue loſed and vndone the ſame, and as grace was giuen, haue layde out the partes thereof to the viewe of the Reader.

Now that we may gather vp thoſe pieces and cloſe the knot againe, let vs ſtand a while and ſee what rockes we haue paſſed, let vs looke backe and view the wonderfull worke of God, declaring his loue to our ſaluatiõ: we know therfore what a loſſe we had in Adam being depriued vtterly of the fauor of God, for ſo God loued the world, in the firſt foundation that we ſtode in the ſtate of innocencie, comparable with the glorious Angels of heauen: we were faſhioned of earthe, but not endangered to turne againe into earth: we were made men, but like vnto God: ours matter and ſubſtance was earthly, but our forme and faſhion was heauenly: the patterne whereafter God made vs was his owne image, being in ſubiection to god our creator, but reigning as ſouereignes ouer all Gods creatures, bleſſed in oure ſelues in our ſæde walking on a bleſſed earth, enioying at will the fruits & flours of pleaſant paradiſe, that image of heauẽ:

all

all our senses they were sette vpon pleasure wythout any lothsomenesse: what sounded in the eare, but the swéete and cõfortable voyce of Gods blessing? Gods blessing was alway in our eies, yea what was in oure mouth but Gods blessing? Our labor was rest, our reste was continuall, our paines was pleasure, and oure pleasure was eternall: we sweated not, for we had no nede to trauell: we weré ignorant of euill, tasting of no corruptiõ, frée from infirmities, standing in the présence of God without feare, beholding his glorious countenance without shame, hauing health without danger of sickenesse, enioying life without feare of death: the flesh and the spirite neuer striued, the body obeyed the soule, and the soule saued the body, they were knit together with a fast bynding bande, so that they might not departe the one from the other: yea then was the body in better case than is nowe the soule separate from Thyste, the soule was not subiecte to death, nor the body in case to be corrupted of the dust: neyther hell nor the graue, nor dust nor death, no not the feare of them mought touch or

troubleth vs, ſo ſtanding as God hadde appointed. And ſuch was the loue of God, that he gaue all thoſe heauenly commodities as a ſtate of inheritance to our firſte father, to him and his heires for euer: O godly gift of God, wherein the date is euer and a day, and nothing betwixt heauē and earth excepted, but only that the fruit of one tree might not be taſted: But O fraile fleſh, O lyking lippes of earthly Adam, that knewe not himſelfe, and conſidered not how mercyful and louing a God he had of his creator, it did not content him to be a mā, but he would be a God a Gods name, he did not content him to rule and reigne ouer the inſenſible and vnreaſonable, but he woulde ſet his foote as farre forwarde as his Creator, in whoſe handes he was as the brittle claye in the potters fingers. Therefore when that man had ſo giuen ouer the ſeruice of God as raſhly to breake his holy commaundement, and to deuour the forbidden fruite: what then myghte the righteous Lorde doe of his iuſtice but plucke downe that preſumptuous ſtomacke? but ſet his face with furie againſt rebellious man? but hate him, but curſe him

him, and cleane caste him off, as one that despised his goodnesse, vnworthy of his fauour, and vtterly to be reiected as the seruant of the Serpent, the slaue of sinne, and a meete helhounde for the Deuill: Verily so are we without Chryste cursed creatures, children of disobedience, childrē of perdition, euer rebelling againste the ryghteous God, seruing the flesh with his appetites, gyuen ouer to concupiscence, the lost sonnes of the lost father, nothing heauenly, but altogyther earthly, vsing the worlde and the present life, as a shadowe whose ende is eternall darkenesse, and as a course to runne headlong to Hell, being nothing but naked soules, ashamed to stande in the sight of God, no not the best of all, were we as holy as holy Dauid, but must be faine to saye after hym, I haue sinned, as whose righteousnesse are but rotten ragges all to bespotted with the foule blurre of sinne, whose hope is desperation, whose life is without lyght, and whose desert is death. So are we falne, and our feete serueth vs not to get vp againe, we are taken prysoners in captiuitie with the Deuill, and we are

not so ryche as to redeeme our selues: for our desertes are but such, that when we haue reckened all that we can doe, yet are we but vnprofitable seruants: but who is he that commeth so neere perfection, as to performe that duetie, to set his brother equall in loue wyth himselfe, and to sette God before himselfe, and that in al times, all places, and al respectes? and who then is he that dare aduenture the tryall hereof, and to stande to the extremitie of the lawe? S. Paule hath tryed that way, and giueth vs a faire warning, as that, the lawe stoppeth euery mouth, no flesh shall be founde righteous by that rule. Let vs then cast aside those figge leaues, wyche can not hide our nakednesse, that is the deserts of the flesh, the deedes of the law, for this waye we maye be sure to meete with that curse: Cursed is he that abydeth not in all that is written in the lawe: Let vs not make so litle of the loue of Christ, and so much euacuate his crosse, as to iustifie our selues by any lawe: for if righteousnesse be by the law, then Christ died with out a cause. Neyther will excuses serue to saluation, for then shoulde the Serpent

Galath. 2.

haue

haue bene curſed alone, as vpon whome all the blame was layde: but if the Serpent ſeduce and be followed, if the Deuill tempt and be not withſtode, both Adam & Eue, man and woman, they muſt néeds drinke of the cup of Gods curſe. This for the knowledge of oure ſelues, what the world is which God ſo loueth, and ſo ſetting before vs our reward by iuſtice, the terrible torments & intollerable flames of hel fire, with the bitter byting worm that neuer dyeth, whiche Satan threatneth, leading vs forward faſt fettered with the chaine of ſinne, what might we do but lye ſweating in the myſerable & pitiful pangs of deſperation? what comfort might we finde one in another, but teares and torments, ſorowes & ſighes, crying and howling, wéeping and wayling, groning and gnaſhing of téeth? But the merciful God, the louing Lorde, when we ſtode at this point in manner at defiance with God, although he ſawe that al fleſh had corrupted his way, although he knew the imaginations of mans heart to be euil euen from his youth, and ſaw that we alwayes bare a ſtyffe ſtomacke againſt him, and his

holy will, yet hath he not vtterly cast vs of, but blessed be his name for euer, he hath shewed vs a glad and chearefull countenance, he taketh pitie vpon vs, it grieueth him we should deserue his wrath, but it woulde more grieue him that we should die the deserued death. Wherefore he hath shewed vs marueylous kindenesse, and more mercie than when we stode first in his fauour, yea more mercie, I will not say than man might deserue, but more than we coulde deuyse to aske. For beholde, he hath opened vnto vs all his treasure and endlesse riches of his infinite mercie, chosing out as it were the best iewell of all hys store and stocke, euen that precious pearle, his owne glorie, in whome is all his delight, his onely begotten, hys best beloued sonne, in whome dwelleth all the fulnesse of the Godheade bodily, in whome are hid all the treasures of wisedome and knowledge, who is the verie expresse Image of the inuisible God, him he hath not spared to make our Messias, and to sende vs a sauiour, to rayse vs from that foule fall of our first father, to regenerate and make vs a new, to conquer the world,

Collo.2.

to

to slay the sæde of the serpent, and sée that we shoulde not perish, but liue and reigne with him in his kingdome euerlastingly: and how Christ hath approued himselfe a sauioure, and how he perfited that knotty worke of our redemption, and made all sure that it might not perish, what he suffered before he said, (it is finished) we haue sæne some shewe thereof: but O that we could consider it worthily, and weigh it in a iust ballance: then should our harts vndoubtedly ware hote with the feruent loue of God, so maruellously declared in hys sonne our sauioure, bearing this in mind alwayes, that whatsoeuer he suffered, he suffered for vs: hauing still that voice of our Sauiour ringing in our eares, and fresh in our harts: the zeale of thy house hath consumed me: Christe was sicke of that consumption, euen of zeale, to make vs an holy house to his father: and what soeuer was done by Christe on the earth, let vs recken altogyther vppon the ende whereof he himselfe protesteth, the sonne of man came to saue that whyche was lost, and whatsoeuer was layde vppon him, let vs recken that ours by ryghte, *Matb.*18.

Esay.52. and that we deserued a thousande folde more than so: for we alas like giddy sheepe haue gone astray, we haue turned euery one of vs his owne way, we were oppressed with burthen of sinne, but by him we are eased and refreshed, for he hathe layde vpon him the iniquitie of vs all, that are come vnto him with our heauy lode: surely he hath borne our infirmities and caried our sorrowes, he was wounded for our transgressions, he was broken for our iniquities, the chastizement of our peace was vpon him, and with hys stripes we are healed: he came downe from the high heauens to raise vs that were fast slipping to the deepe darke hell: he refused not to take vpon him the burthen of our flesh, that we might by him be quickened in the spirit: he liued amongst vs men, that we by him might liue with God: he suffered suche euill entreatie at that Fore Herods handes, least we might be a portion for Fores, and a pray for wolues: he followed that thankelesse office of preaching, that we myghte not perish but liue by hys worde: for though the deuill say nay, yet Christ sayth truely, that man liueth by

euery

euery worde proceeding out of the mouth of God, and therefore rather than hee woulde leaue vs vnprouided of that necessary foode whiche he brought from heauen, he toke well a worth the misreports of the wicked blasphemers: That we might call on him as a Sauioure, he suffered himselfe to be called a Samaritane, a sinner, a surfetter: and for our soules healthe it was, that he wrought so many a miracle by the meanes of one body cured visibly, sauing a thousand soules by inuisible operation of faith: so Christ himselfe saith: vnlesse you see signes and wonders, you will not beleeue: therefore to lay that salue to our sore also, he professeth himselfe a Phisition and a Surgion, nothing disdaining the company of such as were in miserie, and despised of men: he shut not his eyes to the blinde: he came to the lame that coulde not come to him, he looked on the Lepres, he visited the sicke, he wepte with the sorrowfull, he lamented wyth Lazarus, fewer times bidden to feastes, than he was founde at burialls. But this is to be accounted the least part of al the paines & sorowes of our sauiour.

The

The cup, the cursed cup of his crosse, what hart is so harde that may consider that without great admiration of Gods mercy? with howe bitter temptations did he take the tast therof before his hour came? with what heauinesse of hart did he vtter his complainte vnto his disciples? and againe to his father when he sweated that bloudy water? let vs heare then our Sauioure himselfe vttering his complaints, by the mouth of the Prophets? Thus saith one: he is despised and reiected of men, he is a man full of sorrowes, and hath experience of infirmities, we hidde our faces from him, we estæmed him not: thys we knowe howe it was accomplished, in that the haughtie high Priestes and proude Pharisies, regarded not, but vtterly disdayned our Sauiour: by another Prophet he saith: he that eateth bread with me, lifteth vp his hæle against me: This we saw performed by saucy Judas, who when he had dipped with our Sauiour in his dish, streight after gote him out and made vp his bloudy bargaine, and as Christ forewarned his disciples, deliuered the sonne of man into the handes of sinners: another

Esay. 53.

ther Scripture is: he is brought as a *Esay.53.*
shæpe before hys shærer, that openeth
not his mouth: so was he brought before
Annas, Cayphas, Herode and Pylate, of
whome he heard euill wordes ynough to
moue his pacience, but it was vnmoue-
able, therefore he gaue them the hearing,
and answered their quarrelling questi-
ons with humble silence: for pacience
and silence they were two of the sharpest
weapons he mainteyneth his kingdome
withall. Another saying of our Sauioure
is this: I gaue my backe vnto the smy- *Esay.50.*
ters and my cheekes vnto the nippers, I
hid not my face from shame and spit-
ting: how that was tried true we know,
when our Sauiour was so roughly hand-
led of Souldiers vnder Pilate, now layd
on with fistes, now smitten with rods:
and how shamefully he was bespetted,
the Euangelist dothe most faithfully re- *Mar.14.*
port: and howe he helde hys backe to the
tormenters, what backbyting he had as
well by euill entreatie, as misreportes,
thereof Pylats bitter scurge may be for
witnesse sufficiente: another Scripture *Esay.53.*
saythe: he is brought as a shéepe to the
slaugh-

slaughter: in suche manner did our Saui-
our goe out of Jerusalem to the place of
hys execution called Caluaria, where hæ
was offered vp an innocent lambe, and
slayne as a sacrifice with blonde for our
offences: And so dothe the Prophete crie
in the person of Chriſte, pouring out hys
complaintes, and declaring the terrible
pangs that he had on hys Crosse: I am
Psal.22. (saythe he) become a worme and not a
man, a shame of men, and the contempt
of the people, all they that see me, haue
me in derision, they make a mow at me,
and nod the head, saying, he trusted in the
Lorde, let hym deliuer hym, let hym saue
hym seeing hæ loueth hym: agayne hæ
saythe: I am lyke water powred out, and
all my bones are out of ioynt, mine hart
is lyke wax, it is moulten in the midst
of my bowells, my strength is dried vp
lyke a potsherde, my tongue cleaueth to
my iawes, and thou hast brought me in-
to the dust of deathe, for doggs haue com-
passed me, and the assembly of the wic-
ked hathe enclosed me, they pierced my
handes and my feete, they gaue me gall
in my meate, and in my thirst they gaue
me

me vineger to drinke: they parted my garmentes amongst them, and cast lottes vpon my vesture: rebuke hathe broken my hart, and I am full of heauinesse, and I loked for some to haue pitie on me, but there was none, and for comfort, but I founde none: These were the sighes and sobbes vttered of the Prophet to be verified of our Sauioure, whiles he was in that terrible horror and dreadfull anguish of soule, as he lay like a lambe broken to the crosse, and most bitterly bléeding to deathe: for so farre dyd he submit himselfe in the cause of our redemption, that he is made the most perfect patterne of all pacience: so did the loue of God worke in him, that he was consumed euen of very zeale to hys house: so was he turmoyled and tormented, bruised and broken, racked and rent into péeces for euill deseruing seruauntes, for our disobedience hœ performed the vttermost poynt of obedience, as Sainte Paule saythe, he was obedient to the death, the deathe of the crosse. *Psal.69.* *Psal.22.* *Psal.69.*

The

The fourtenth Chapter.

¶ The sweeteneſſe of Gods loue, fealt by a true and liuely fayth.

THis was the price paid for our redẽption, this was the purchase of our pardon, euen the moſt precious bloudſhedding of the only begottẽ ſon of God: ſo hath the merciful Lord ſtretched his loue towards the world in Chriſt, euen to the top of the croſſe, and ſo to the bowels of the earth, the bottome of the graue, from whence he is riſen to the right hand of the father ther to reigne, vntill he haue troden his enimies cleane vnder his fæte. Now we to whome belonged nothing but ſhame and reproch, may frælye glory without all ſuſpition of vanitie: we that in ourſelues had no cauſe but to lament, haue nowe good leaue to reioice, reioicing in ỹ Lord, now may we withoute all feare triumph ouer our enimies with that ſure Souldier of Chriſt, & ſay: O death wher is thy ſting? O graue where is thy victorie? May we now ſtay ourſelues, but to fal in admiration of gods infinite mercie, and ſay with the Apoſtle: O the dæpeneſſe of the riches

1. Corin. 15.

of

of God: with the Prophet, O Lorde, what is man that thou visitest him? or what is the sonne of man that thou so regardest him? No man can haue greater loue than to giue his life for hys friendes. What then might we now aske more at Gods hands? what peece of loue is there nowe left which god hath not fully bestowed vpon vs: for Christ is that good shepheard which layth downe his life for his sheepe: O Lord what is man that thou shouldest so regard him? O that mē would consider this loue of God which S. Iohn maketh so much of, that he repeateth it again and againe: In this (saith he) appeared the loue of God toward vs, because God sente hys only begotten sonne into the world, that we might liue through him. And agayne, herein is loue (saith he) not that we loued him, but that he loued vs, and hath sente hys sonne to be a reconciliation for our sinnes. Let this sentence be well weighed: The loue of God is a well conteyning the water of life, whose operation is reconciliation, whose riuers are righteousnesse, whose streames wipe alwaye the sands of sinne, whose little drops re-

Iohn.15.

Iohn.10.

1. Epist.4.

freſh the hote hart of man, flaming and boyling with the ſmoking fire of Gods furie: and beſides this, it is a fountaine not forced but freely ſpringing of it ſelfe: ſo ſaythe S. John: it is not a reward for a deſert, it is not loue for loue, one for another, but it is loue for hatred, mercy without merite, fauoure for falſhode, pitie for obſtinacie, pardon for rebellion, the payment of honoure for the debte of ſhame, bringing hope for deſperation, and lyfe vnlooked for in place of deſerued death: thus dothe S. John lay forth the loue of GOD before vs, as it were ſtill harping on thys one ſtring, (God ſo loueth the vvorlde) and on thys playeth S. Paule alſo, not without great pleaſure, & in ſuch ſort that I thinke where it entreth the eare, it may not but muche moue the hart: for firſt he putteth the Epheſians in mind of their old eſtate, in what caſe they ſtode before they were called to the grace of the goſpell, that they ſo knowing themſelues, might the better knowe God & hys goodneſſe towardes them: ye were (ſaith he) dead in treſpaſſes and in ſinnes, yée in time paſt walked according to the courſe

of

of the woꝛld, and after the Pꝛince that ru-
leth in the aire, euen the ſpirite that woꝛ-
keth in the childꝛen of diſobedience: and
here ioyning himſelfe and his fellowes
with the Epheſians, among whome we alſo
had our conuerſation in times paſt in the luſts
of our fleſh, and were by nature, what were
they? the chi dꝛen of wrath as well as others.
Such were they, ſuch childꝛen are we all
as we are the childꝛen of Adam, withoute
the loue and the beloued ſon of God. But
now Chꝛiſt is come, what newes bꝛingeth
he? But God (ſaith the Apoſtle) which is rich
in mercie through his greate loue wherewith
he loued vs, euen when we were deade by
ſinnes, hath quickened vs togither in Chriſte,
by whoſe grace ye are ſaued, and hathe ray-
ſed vs vp togither and made vs ſit togither in
the heauenly places in Chriſt Ieſus O what is
man that God ſhould ſo loue him, as thus
to poure vpon vs the whole ſtoꝛe and ri-
ches of his mercy, and to beſtoꝛw vpon vs
his chiefe ieꝛwel, his only begotten ſonne,
and by him to eralt vs euē from the dēepe
hel to the high heauēs? Surely God hathe
maruellouſly ſhewed hys gracious good-
neſſe vpon the childꝛen of men, but in this

that he so loued ỹ world as to giue vs hys son, euẽ as the heauens, the earth, so dothe this farre surmount al the prosperity that any people, al the felicitie that any mã at any time hath euer enioyed: it was much that God blessed Abraham so as to gyue him the dealw of heauen, ỹ fat of the earth, enriching him with great store of treasure and flocks of cattell: but what was this to the blessed sede that blesseth all nations? and Salomõ in al his royaltie, what was he but a lilie in the garden, and a floure in the fielde, but that he was assured of that promise made vnto hys father, that vnto Dauid shuld be rayled a righteous branch and a king should reigne and sit vpon hys seate, whome we should call the Lord our righteousnesse? God as he had before the comming of our Messias, chosen to hymself the Israelites a peculiar people, whõe he tendered as the husbandman his vine, so his hande wrought maruellously wyth them, and bestowed innumerable benefits vpon them: godly and glorious were the frutes and floures that God caused to flourish in that vine, but if we be braunches well graffed in the true vine, then

may

may Englande well compare with Israell. For whatsoeuer they receiued otherwise, we haue receiued as fully and wyth as large conditions in Christ the sonne of God: they had but the figure more than we, we haue the body and substance represented as well as they: theirs was the shales, but we haue parte in the kirnell; they had the shadow aboue vs, but we enioy the true sunne of righteousnesse equall with them; there was a greate iubilie no doubt among the Israelites, when that voice was firste heard on the mount Sinai: I haue seene the affliction of my people whiche is in Egypt, and I am come downe to deliuer them: but what was this to the ioyfull tidings brought of the Aungell? vnto you is borne in the Citie of Dauid a Sauioure, and by another Aungell, he shall saue his people from their sinnes. Herein was loue as Sainte John sayth: farre in deede mighte that people seeme to be in the fauoure of God, that he did so mightily by his seruante Moses deliuer them out of the hands of hardharted Pharao and that cruell countrie of Egypte: But O Lorde what is man that thou so

Exod.9.

Matb.1.

louest him, as by the crosse of thy Christe, to plucke him out of the bloudy clammes of that roring and rauening Lion Satan, and to saue vs from that hote burning Egypte the fiery furnace of hell? God made Moyses a maruell and a mirroure before his people: but he neuer gaue hym thys commendation: Thys is my beloued
Heb.1. sonne. Naye to which of the Angels said he at any time: Thou arte my sonne, this daye begat I thee? yet thys beloued sonne whome the father maketh so much of, is made our Moses to fulfill the lawe, and our Messias to fill vs full of grace: he
Iohn.8. hathe broughte vs out of all bondage, it is he that hath led captiuitie captiue: and nowe are we free in deede when the sonne hathe made vs free: Dauid refresheth hymselfe maruellously wyth the memorie of those benefytes of GOD whyche hee bestowed vpon hys people when they were nowe passing from Egypt toward the promised land: wherefore he vttereth such sayings in hys psal-
Psal.78. mes and songs, recording therin the goodnesse of God: he deuided the Sea and led them through: In the daye also he led

them

them with the cloude. This was they
Baptisme vnder Moyses, as Sainte
Paule saythe: Nowe if we be baptised
in Christe Jesus with water and the ho-
ly Ghost: then haue we drowned Pharao
in the floud, and haue buried vp Sathan
safe in the Sea: then are we couered and
clothed with the true cloude, so that the
heate of hell may not hurt vs: so saithe S.
Paule: All ye that are baptised into Christ *Galath.3.*
haue put on Christ, and so saithe S. John
of the water falling frō that cloude: The
blood of Jesus Christe cleanseth vs from *1. Epist.2.*
all sinne: Dauid goeth forward and saith:
as he led them in the daye tyme with a
cloud, so he did all the nighte with a light
of fire. This was a great token that God *Iohn.8.*
was with them: but this was but a sha-
dow of him that saythe: I am the light of
the world, he that followeth me shall not
walke in darkenesse, but shall haue the
lighte of life: This is the lyght, that is *Ioan.1.*
the lyfe of men, this is the light that shi-
neth in the darkenesse: here hathe the
Gentile gotten as muche as the Jewe:
for this is the true light that lighteth e-
very man that commeth into the world.

Againe saithe Dauid, for the glory of the Iewe he claue the rocke in the wilder-
nesse, and gaue them drinke as of the
1. Corin. 10 great depthes: but Paule saithe also, for the comforte of the Gentile, the rocke was Christe: for out of the rocke rent on the crosse gushed out that plentifull aqua vitæ whyche serueth to satisfie the thirst of euery soule; that is it, which shall wash a-
Esay. 1. way all our vncleannesse. What although our sins were as crimsin, they shall now be made white as snowe: though they
Psal. 68. were red lyke Scarlet, they shall be as wooll: though they be rusty for sinne, as those that haue lyen among pottes, yet shall we be as the wings of a Doue that is couered with siluer, and whose feathers are lyke vnto the yellowe golde. Wherefore without this water, was that nothing in comparison, but as our Sauiour saythe in hys reasoning wyth the woman of Samaria concerning Iacobs
Iohn. 4. well: Whosoeuer shall drinke of thys water shall thirst agayne, but who so drinketh of the water which I shall gyue him shall neuer thirst agayne, and it shall be vnto him a well of water springing vp

into

into eternall lyfe. Another maruellous benefite of God doth Dauid glory in, saying: God opened the dores of heauen, and rayned downe Manna vpon them for to eate, and gaue them of the Wheat of heauen, and so man did eate Aungels fode: this was a sure token of Gods singular loue towardes them: but this was but a shadowe to that which Christe bringeth with him: for so he himselfe maketh comparison: I am the breade of life: your fathers did eate Manna in the wildernesse and are deade: I am the liuing bread which came downe from heauen: if any mã eate of this breade he shall liue for euer: finally that God by the hande of his seruant Iosua conducted his people and sette them safe in the possession of Canaã, that lande so long loked for, so commended, that it should flow with milke and hony, therein did he shew himselfe, as a mightie so a most mercyfull God: but blessed be the father of our Lord Iesus Christ, which according to his abundant mercy, hath begotten vs againe vnto a liuely hope, by the resurrectiõ of our Lorde Iesus Christ from the deade, to an inheritance immor-

Iohn.6.

1.Peter. 1.

tall and vndefiled, and that fadeth not away. This is that eternal possession which Christ hath purchased for vs with the price of his precious bloude, euen the eternall and glorious kingdome of his heauenly father. O blessed Bees that may be so happy as to swarme about Christ, and to suck the sweete hony flowing from the floures of that Canaan: verily there is heauenly hony, euē such as the eye hath not seen, the eare hath not heard, neyther yet hath euer entred into the heart of man: that is it which God hath prouided for his beloued: it was vndoubtedly a great losse which we had in Adam. But thankes be vnto God we haue founde more in Christ than we enioyed before. So saint Paule maketh conference of both estates: for if by the offence of one, death reigned through one, much more shall they which receyue the aboundance of grace and of the gifte of righteousnesse reigne in life through one, that is Iesus Christe. O Lorde what is man that thou shouldest be so mindfull of him? But herein is loue, that Christe hath purchased vs a newe Paradise, & is gone to prouide vs a kingdome,

Rom. 5.

euen

euen of his own kingdome doth he make vs fellowheires, he rayseth vs togyther with him to the heauenly places, and with his crowne of thornes he hath gotten vs the crowne of glorie that euer florisheth and neuer fadeth: although we eate not the fruite of the tree of the knowledge of good and badde, yet may we be sure to auoyd ỹ cheking peare (I meane) to perish: although we meete not with the tree of life which stood in the old Paradise, yet in the high pillar of ỹ Almightie God, comming to Christe his heauenly table, we shal not misse ỹ worthy fruit to haue life euerlasting.

The fiftenth Chapter.

¶ The assurance of such as take holde of Gods mercie freely offred in Christe.

THus haue we loked on and ouerlooked the beautifull worke of God, concerning our regeneration in Christe Iesus our Lorde, we haue assayed to drawe vp that which was layd abrode: now therfore to knit vp the knot and to make a through stytche, let vs cast aside all selfe loue, and sticke onely to the loue of the liuing

liuing God, the true fountaine and wel of the water of life: bearing still in mynde the saying of S. John; God so loueth the worlde,) and that he saithe, herein is loue not that we loued him, and that oure loue is but a fruite of the rote: for so he saith: therefore we loue him bicause he loued vs first: let vs therefore begin to recken there where we haue to fetch all good things, whether it be loue, light or life, euē from that first fountaine whiche S. John hath so set abroch before vs, saying: he loued vs first, remēber what he saith in whom God sheweth all his mercie: (without me ye can do nothing:) and what he saith to them that take parte with him: to you nothing shall be vnpossible: and aboue all things let vs consider the conditiō vnder which that deede of gifte passeth: God hath giuen his sonne, that whoso beleueth in him, he should haue loue and life with God: So doth God drawe vs vnto Christe, as he pronounced by his Prophet: he that beleæueth on him shall not be ashamed. And Christe calleth vs vnto him: come vnto me al ye that are heauy laden: how may we come but by the fote of faith? for whom he calleth, thē he

1. Epist. 4.

Esay. 28.

Rom. 8.

Rom. 5.

iusti-

iuſtifieth : and we being iuſtified by fayth haue peace towardes God through oure Lorde Jeſus Chriſte, by whome alſo we haue acceſſe through faythe (ſayth the Apoſtle) vnto this grace wherein we ſtand: for want of fayth it was that Chriſte was not receiued of his owne, but the beloued belæuers they receiued him : to them he gaue the power to be the ſonnes of God, they are knit faſt to Chriſte, they are the body, and he is the heade, they are free by him, they are frends in one houſe, felowes in one inheritance, and ſonnes of one father with our Lorde Jeſus. O how happy are we if we haue faithe : for then are we choſen, we are called, we are iuſtified, we are glorified: God is on our ſide: who may ſtand againſt vs? what ſhall we now doute to obtaine at Gods hands? for he that ſpared not his ſonne, but gaue him for vs al: howe ſhall he not with him giue vs all things alſo ? we are Gods choſen : who ſhall lay any thing to our charge ? Chriſt is dead, he is ryſen: euen he to whome all iudgement is committed, he maketh earneſt ſute and continuall requeſt, he pleadeth for vs ; who ſhal then condemne vs?

Iohn. 1.

who

who shal separate vs now from the loue of Christ? Shall tribulation or anguishe, or persecution, or famine, or nakednesse, or perill, or sword? in all these things (sayth S. Paule) we are more than conquerors through him that loued vs: And vpon this is he so bold that he sayth: I am persuaded, that neyther death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor heigth, nor depth, nor any other creature shall be able to separate vs from the loue of God which is in Christ Iesus our
1. Corin. 15. Lorde. O let vs set this example of faithfull Paule before vs, let vs holde fast the loue of God with him: howe came he by that bolde and mightie spirite? by the grace of God I am that I am (sayth he) & againe: we haue boldnesse and entrance by fayth in him, that is, in Christ Iesus: wherefore his exhortation shall be moste necessarie at al tymes: watch ye (saith he) stand fast in the faith, quit you like men & be strong, let vs put on the armor of God, let vs not feare to enter the fielde hauing Christ our Captaine, & aboue al, let vs be sure to take with vs the shielde of faithe:

that hath S. Johns warrant, that therewith we may conquer the world as Christ hath done: and S. Paules, that therewith we maye quenche the fierie dartes of the wicked: and S. Peters also, that with the mightie force of faith we may mousell vp the bloudy mouth of that roring Lyon, so we being armed and fortified with fayth, we maye walke free without all feare: now we may defie the serpent & his seede with all their subtiltie: let the Deuil now roze and rage, let him fret, let him fume, & fome, Christ is on our side, in whome the Prince of this worlde hath naught to do: let him as he dare fling vpon vs his fierie darts, the shield of faith shall sone quench them: let him caste his blockes and set his trees againste vs, yet by fayth we shall sone remoue and rent them by the rootes: let him throw mountaines vpon vs, let the gates of hell be sette open vpon vs, yet what is that can preuayle againste vs? what may separat vs from the loue God? Christ is risen and we shall not be kepte down: for in him as S. Paule saith: we are raised vp togither through the faith of the operation of God, whiche raysed him fro *Collos. 2.*

the

the dead: wherefore I exhort such as loue their life and like the loue of God, and say againe with S. Paule that which can neuer be said to much, stand fast in the faith of Christ: let vs heare his warning while it may profite vs: This is the condemnatiõ (sayth Christe) that light is come into the world, and men loued darknesse more thã light: And againe on the contrarie part, he calleth vs vnto him on this wise: While ye haue light, beleeue on the light that ye may be the childrẽ of light: let vs beware therefore, and as we would be loth to lose our part in that ioyfull tydings of the Angell, vnto you is borne a Sauiour: so let vs take that warning of Christ, beleeue in the light: vpon this point standeth the whole cause of our redemption: God he hath sent light into the world, & that light is life to the beleeuer: betwixt beleeuing & not beleeuing, there now lieth the whole matter a bleeding: if we beleeue not, then no doubt but we bleede to death: for Christ is come, and this is he that should come, & we must not loke for any other: he is dead, and he dyed once for all, he offered one sacrifice, and that once for all: let vs therefore now

Iohn. 3.

or neuer beware that Christ be welcome vnto vs: that he denie vs not before his father, and that we be welcome vnto him at his next comming. For he shall come the seconde tyme, not as before, to saue that which was lost, but to sitte in his glorious throne, and to iudge who is saued and who is lost. When shall he vse his left hande as well as his right hande, he shall sift the good corne from the chaffe: the one part shall be gathered into the barne, but the other shall be moste terribly burned with vnquenchable fire: and it is fayth that maketh and marreth in this matter, that is the knyfe wherewith Christ shall cut the partes asunder: if we beleeue we liue, if we beleeue not, we liue not: for it is decréed that Christ shall deale those two dishes: to perish, and to haue life euerlasting: And he hath alreadie made the deuision, and shall as certainly distribute it. And this is thy portion O vnhappie infidell: Christ biddeth thée depart from him, for thou hast not receyued him, thou hast refused the loue of God offered in Christ, and therefore must thou take thy part with the Diuell and his fellowes: thou shalt perish and not haue life euerlasting:

but blessed are you ye faythfull beléeuers, you haue the right hand, Christ biddeth you welcome, you are the beloued of God, you haue not bene ashamed to receyue Christ on the earth, and he shall receyue you in the high heauens, you shall possesse the glorious kingdome prepared for the chosen of God, you shall not perish, but haue life euerlasting. The which God graunt vs of the loue wherwith he so loueth the world for his only begotten sonnes sake.

God be blessed for euer

Amen.

By M.A.K. The yeare of our Lorde. 1562.

A godly aduise touching Mariage

WOrshipfull, as I am not vnmindfull, so I desire by these not to seeme vnthãkfull for those rewards, not small in my purse, which you haue heretofore of your liberalitie diuerse times bestowed on me. The which my purpose, is not here to recompence, as Courtiers thinke sufficient to rewarde other mens good workes with their fayre words: but yet I thought it good maner first to make this curtesie, before I entered any further matter with you: least I should seeme still to begge, and neuer to bring, or else that my bringing might seeme nothing else but a coloured begging, euen as the subtill fawning Spaniell ofte tymes fetcheth hys Maysters gloue in hope to chaunge it for a better morsell. Wherefore vnderstand you, that this proceedeth not of any suche purpose, as eyther to picke any thanke for an vnderserued good turne, for therein you are before hande with me, eyther to quite you,

with like measure as you haue met vnto me, for that is also aboue my reache: but onely I wish you to accept this as a pledge of a gratefull minde, confessing vnto you a debt, and yet desiring a pardon of payment. And suche is the pledge whiche I haue to commende vnto you, surely without dissimulation, no better than of that whiche is growne in mine owne ground, no farre fet thing, neyther dearely bought, and therefore not meete for you, especially if you bee very Ladie fine, no greater than that came out of my penne, not more precious than may be kept and caried in a poore peece of paper, of no further forme and fashion, than mine owne handes could frame, mine owne simple witte might worke. The fine cooke men dight the rude morsell with some conceyte of their cunning, but I haue no other Sugar to grace my dishe withall, but as I haue sayde. Wherefore as you see, so shall you taste: as you like the qualities, so accept my present. Whereas therefore your gentlenesse is suche that it deserueth great thankfulnesse, and otherwise moued if you had not sette me vp this marke, I thought it my part (if you should take it in

good

good part) not to ſpare penne, paper nor paines at this preſent in writing vnto you: and although it were more meete for me to treate tryfles than myſteries, things of naught & little force, thã matters of weight and great importance: yet conſidering your perſon, whoſe caſe requireth euen in inforced tryfles to ſeeke a grauitie, and I deeming loth that loſt labour ſhoulde run with loſt time, (for loſt time I account loſt lãds) haue bethought my ſelfe to deuiſe ſome matter that happily might quite your labor for reading, and not be altogither fruitleſſe in wit, ſo that altogither my wordes might not ſeeme as waſted winde, and I might be ſomewhat better occupied than as one that did naught elſe but tell the clockes and watch the ſunne howe he ſhadoweth the diall. Conſidering therefore the ſtate of your life, the caſe wherein you now ſtande: that is, towards me and the world my ſiſter, a woman once a wife, nowe a widow, and therefore hauing of God leaue and libertie by mariage to become a wyfe againe: for when the huſbande is dead, the woman may lawfully betake hir ſelf vnto another. This your caſe I reckened ſo far

to be mine, that I might not like a careleſſe ſtraunger ſtand dumbe, but as a well wiſhing brother open my mouth, & vtter my mind vnto you, not y I mind to perſuade or diſſuade mariage with you, for therin you may beſt be your own iudge, for you know beſt where your ſhoe wringeth you: neyther need you any counſeller to bid you cut where it wringeth you: But whereas you know it lawfull, if you ſhall thinke expedient alſo, that of a widow you becom a wife, then ought you to take good aduiſemẽt how you beſtow your ſelfe, leaſt you both marie and marre your ſelfe in one day, and of an happie widowe become an vnhappie wife. For I nede not to ſeeke to ſhew you the dangers that ſuche leapt into, that in this matter raſhly leapt before they wiſely loked: becauſe on the one ſide others haue had experience in you, and on the contrary you haue ſufficient experience in other: which may lead you through the conſideration hereof, euen as ſtreight as a line: and therefore I will not counſell you as nedleſſe to aduiſement, but rather commende you that you haue hitherto ſtand ſo ſtayed, with ſuch aduiſed deliberation. Onelye

this poynt I finde in you, whiche náeth a knot, as to consider howe you might doe moste aduisedly, what matche were moste méete for you to be made, that repentance follow not: to what marke you ought to direct your counsell, aduisement, and deliberation, that the successe might aunswere your hope, that is, that it myght turne to your continual comfort, and to the glory of God. This verily I wote well is a case of such importance to consider, and hath so many hard knots to worke on, that it were more fitte for gray heares, sage wits, & depe diuines to take in hande, than for my simplicitie to aduenture. I thinke you haue read what M. the Emperor sayd in the like case: I am of opinion, that if all the wise men were molten togither in a fornace, they could not giue one good counsell to make a mariage, what counsell then of likelihoode may you loke to haue at my handes, if a wise man, if many wise men, if all the wise be not wise ynough in anie poynt well to aduertise you in this behalfe? Wherefore I will aske no pardon of presumption, whereof I trust there shall be no suspition betwixt brother and sister. But

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this

this poynt I finde in you, whiche náeth a knot, as to consider howe you might doe moste aduisedly, what matche were moste méete for you to be made, that repentance follow not: to what marke you ought to direct your counsell, aduisement, and deliberation, that the successe might aunswere your hope, that is, that it myght turne to your continual comfort, and to the glory of God. This verily I wote well is a case of such importance to consider, and hath so many hard knots to worke on, that it were more fitte for gray heares, sage wits, & depe diuines to take in hande, than for my simplicitie to aduenture. I thinke you haue read what M. the Emperor sayd in the like case: I am of opinion, that if all the wise men were molten togither in a fornace, they could not giue one good counsell to make a mariage, what counsell then of likelihode may you loke to haue at my handes, if a wise man, if many wise men, if all the wise be not wise ynough in anie poynt well to aduertise you in this behalfe: Wherefore I will aske no pardon of presumption, whereof I trust there shall be no suspition betwixt brother and sister. But

to be mine, that I might not like a careleſſe ſtraunger ſtand dumbe, but as a well wiſhing brother open my mouth, & vtter my mind vnto you, not y I mind to perſuade or diſſuade mariage with you, for therin you may beſt be your own iudge, for you know beſt where your ſhoe wringeth you: neyther need you any counſeller to bid you cut where it wringeth you: But whereas you know it lawfull, if you ſhall thinke expedient alſo, that of a widow you becom a wife, then ought you to take good aduiſemēt how you beſtow your ſelfe, leaſt you both marie and marre your ſelfe in one day, and of an happie widowe become an vnhappie wife. For I wade not to ſeeke to ſhew you the dangers that ſuche leapt into, that in this matter raſhly leapt before they wiſely loked: bicauſe on the one ſide others haue had experience in you, and on the contrary you haue ſufficient experience in other, which may lead you through the conſideration hereof, euen as ſtreight as a line: and therefore I will not counſell you as needleſſe to aduiſement, but rather commende you that you haue hitherto ſtand ſo ſtayed, with ſuch aduiſed deliberation. Duelye

this poynt I finde in you, whiche néedeth a knot, as to consider howe you might doe moste aduisedly, what matche were moste méete for you to be made, that repentance follow not: to what marke you ought to direct your counsell, aduisement, and deliberation, that the successe might aunswere your hope, that is, that it myght turne to your continual comfort, and to the glory of God. This verily I wote well is a case of such importance to consider, and hath so many hard knots to worke on, that it were more fitte for gray heares, sage wits, & depe diuines to take in hande, than for my simplicitie to aduenture. I thinke you haue read what M. the Emperor sayd in the like case: I am of opinion, that if all the wise men were molten togither in a fornace, they could not giue one good counsell to make a mariage, what counsell then of likelihoode may you loke to haue at my handes, if a wise man, if many wise men, if all the wise be not wise ynough in anie poynt well to aduertise you in this behalfe? Wherefore I will aske no pardon of presumption, whereof I trust there shall be no suspition betwixt brother and sister. But

this desire, you would rather weigh the will than the wit, which by me here shal be shewed: and if I (as of likelyhode) shall ouershote my selfe by any kinde of follie, yet let such wisdome rest in you, that you make not that opē & common, which betwixt vs is priuate and priuie. Therefore to enter my purpose, bicause that of many, yet must one ioyne but with one, and bicause where one is to be chosen, it is good to see whiche and all if it might be. I will be so bolde as to sende you foure suche suters as may represent vnto you all the rest that may happen hereafter to come. Cōsider all by foure, trie foure and trust one. Therefore I see three markes generally whereat you may shoote out your game, and whiche are to be considered in man. The inward minde of the man, the outwarde personage and the state wherein he standeth of things apperteyning to the worlde. By this rule I will seuer and single out the sortes of men, that after the deuision you may with lesse doubt make your choyse. And first to begin with the worst: There are men that liue neyther well, nor welthily, being in a desperate state both toward God and the world,

past

past hope, and past shame: But we may set these aside, as we finde them, so let vs leaue them, for I know as they are naught worthie, so you will not haue to doe wyth them. None of those I thinke will come vnto you in the name of a suiter. The next 2
man is not so wise, nor so wel fauoured as welthie, not so curteous as couetous, not so mannered as monied, and he hauing hope through his wealth peraduenture will attempt you. For what case is desperate in the worlde to such as fortune laugheth vpon, and as one sayth: wherevnto doth not the religious thirst of golde enforce the hearts of men? This man you may soone espie, where his treasure is, there is hys heart: euen such kind of wowing you shall haue of him as Satan vsed to our Sauior: if thou wilt fall downe and worship me, I *Matb. 4.*
will giue you (sayth he) all these: you shall be maistresse of so many shepe, so many oxen, thus muche money shall be yours as mine owne. So harpeth he vpon his halfepenie. But let vs set him aside a while, and bring an other in place, as such a one, that 3
is handsome of personage, eyther as they say, a tall gentleman, or a proper man, wel

borne, graced with some courtly behauiour, well spoken, a pretie naturall witte, and graced with other such qualities of the bodie, and yet peraduenture vertue hath taken little or no rote in him, he worshippeth God at leysure, and hath some ciuill godlynesse in him, and a religion he hath that he vseth as the Market serueth, and thus doth he recken his game: I see not (sayth he to himselfe) why I shoulde dispayre, I see not but I am worthie of as good as shee is, I come of as good an house as shee, mine aunceters were all worshipfull, and some honourable: I doubt not the mistyking of my behauiour, for I haue not beene so euill brought vp but I knowe howe to entertayne a gentlewoman, I shall see well ynough too, that my demeanor be curteous and courtly, as for my countenance, my personage, I force not who beholde it. So to himselfe he sayth, when to you he shall commende himselfe with such modestie, as to say, he is not disfigured nor maymed: and that he cannot of shame say him selfe, some other frende shall set out in playner termes, his frendes peraduenture not yours, will so blaze his armes, as

though

thoughe he shoulde sell him vnto you, as though ye shoulde take him at his worde, besetting him with these & the like floures: if you respect the personage of a man, if you refuse him, ye shall not bee so matched againe, marke him and viewe him well, see what deformitie you may finde in him: is there any part of him out of ioynt, or out of square? Marke what a ioly complexion he hath, see whether ye may espy any wart, any blemish in his visage: consider whether he be not a very gentleman in his behauiour, and forget not hys qualityes holy commendable they are, his actiuitie, his merie conceytes, his pretie practises: see howe cleanly and trimme he is in his apparell, howe skilfull and neate he is about his horse, his hawkes, his houndes: his exercise also he vseth, is gentleman like, abroade he vseth his bowe, within dores he can sing to his lute, and so he hath wyped cleane the outside of the cup. As for learning hee hath ynoughe for a Gentleman. Here peraduenture that wyse saying shall be wisely alledged. Ecclesiast. 7. Be not too wise: if he haue a good witte in deede, then shall there be great compasses

of

of comparisons set. If he be but meane in that respect, then yet he is no fole, no naturall: if he be peraduenture somwhat stayned in fame, as for the familiaritie, you shall haue that issue streight stopped wyth some playster of excuse: if it be not manifest, then is it false and forged, no man is able to charge him so, the best are most subiect to corruption, the fineſt cloth may bee soneſt stayned, the honeſteſt man may bee soneſt slaundered. And if it be not to be denyed, yet it shall be excused, as that those are but toyes and pranckes that runne in common course among yong men, or else you must consider that we are all sinners, and there is Scripture ynoughe to proue this: There is not one good, no not one, we haue all gone astray like sheepe, no man is good but God, and such the like. Wherefore a man is not to be reiected, but to be borne withall in such things, for as much as wee are al full of imperfections and infirmities. And so if there appeare any good gift it shall be set out as it were a sunning to beholde. But if there be any suspition of vice, or otherwise any want or defect, that shall eyther be let slippe with silence, or else the

broken

broke peeces shall be glued togither in some sort, that which is vnseemely or vnsightly shall haue a better colour set on it wyth some glosing tale: the want of wit shall be supplied with abundance of wealth, euill maners with much money, if his life be suspected you must looke in his face, for with some women the pleasing personage satisfieth for it selfe, and also for vertue: and good qualities is for learning in a gentleman. If the quiuer be well furnished, if it be well in the stable, in the mue, the kenel, it doth not so much force what is in the house, the chamber and the studie. Such verily is the table talke amongst the Gentils the gentlemen, such boltes shootes suiters and suiters frendes, and with such traynes some women are entrapped, with such winlesses some are dryuen into the net. But I trust your eyesight serueth you better, than to be dimmed with such mystes, or dazed with such short sunshynings. In the degree of my suters, the third remayneth, whome if you by the eye iudge, that discerneth no further than the face, and if you weigh the worth of your maryage with weightes of siluer, this man shall

some

ſone be put out of countenance and hope, he ſhall ſone be counteruayled and weyed downe to the grounde, as who may ſing Peters ſong: Siluer and Golde haue I little or none, he can not number hys landes, his leaſes, hys farmes and his tenements: not of great liuing, but of good life: he hath a liuing, but competent, not abounding, not flowing with full ſtreame: peraduenture no knight, yet a plaine gentleman, not verie well borne, but verie well brought vp, not worſhipfull, but worſhippe worthie, not of great eſtimation, but of ſingular honeſtie, not ſo long trayned in the Court as conuerſant in the ſchoole, hys landes are not ſo great as his learning, his cheſt not ſo ſtored with money, but hys heade and minde poſſeſſed and furniſhed with the truſtie treaſure of truth, and the ineſtimable wealth of wiſedome: hys demaynes to others are not comparable, but hys demeanour aboue others commendable, and amiable countenaunce, but yet a manly viſage, a face in whiche appeareth more grace than fauour, more grauitie than beautie, his tongue ſpeeding wordes no faſter than they maye ſeeme well beſtowed,

ſtowed, hauing his mouth in his heart, and not his heart in his mouth: not ſo well friended of men as fauoured of God, hys bodie not ſo handſome of making as hys ſoule well faſhioned & framed to godward, his leg not ſo clean as his life without ſpot, his hande not ſo white to ſée, as his heart ſure to truſt: not high of ſtature, yet his wit not ſhort, his body not ſo ſtreight as his conſcience vpright, not ſo braue in his apparell as graue in his behauiour, not curious & neate, but honeſt and cleanly, not ſo wel faced as well liued, I meane not ſo well attyred in the outwarde man as clothed in the inwarde man. Theſe are me thinkes the degrées of men to be cõſidered in our purpoſe: for I can recken no other markes whereunto women direct their eyes and thought. She that reſteth vpon theſe thrée firſt, thoſe which they call the giftes of fortune, the outward gœdes as welth and ſubſtance whiche they poſſeſſe, their place and ſtate, their parents and friends concerning worſhip and eſtimation, and in the man himſelfe, the gœdes of the minde, wherein you may reſpect ſhortly life and learning and wit: then the perſonage of the man, cõſide-

ring

ring his making and proportion, his ſtature, his forme and fauour, and alſo hys yeares: and although theſe good giftes and graces do not enioy one the other, but that ſometymes in one perſon diuerſe of them may make their habitation: for the better conference of them to ſeuer them into diuerſe perſons, I woulde you could diſcerne them apart in deede: then ſhould you be in leſſe daunger of deceyte: there are to be founde I thinke, if we ſeeke farre, in whom vertue, fortune and fauor haue made a mariage: and ſuch a one, if my prayer might be heard you ſhoulde ſoone attaine. But ſuche ſtarres ſhote not often, ſuch birdes flie ſeldome abrode: but if there happen any ſuch wherevpon your conſideration ſhall ſtand, my counſell is that you follow the example of the Phiſition, who to knowe the whole ſtate of a man openeth and cutteth him vp, and deuideth him into partes, and thereby groweth into a greater knowledge: ſo I wiſh you to make an anotomie of him that you haue in hande, make no confuſion of wealth, witte, bodie and ſoule, life and lyuing: For ſo you may ſoone deceyue your ſelfe. In one man therefore conſider three,

anotomie.

of the which you ought to chose but one, least perhaps you mistake your righte marke & leese your game: least in stead of a man, ye find but the shadow of a man: referre your selfe to the patterne of those persons which I haue rudely described vnto you: compare vnto them, and those betwixt themselues. Wherfore to enter the comparison, if you aske my iudgement: The Poets to lay a foundation of a further inuention, fayned there were three shée Gods in contention for their beautie, who did most excell: Iuno, who had the disposition of honor and dignitie, Pallas at whose pleasure were al gifts of wisedome, & Venus the Lady of loue. To end this strife, it pleased Iupiter and other gods, to refer the iudgemẽt hereof to one Paris, a shepeheard, conueying to him a goldẽ apple with this inscription: Let it be giuẽ to the faireſt. The forsayd Gods presented thẽselues before this their appointed iudge, and offred euery one their reward to haue sentence on their side: Iuno would make him the highest: Pallas the wisest: & Venus a husband of the faireſt.

Iuno:
Pallas:
Venus;
Paris:

reſt Venus here preuailed, ſhe was pro-
nounced faireſt. Paris had his reward,
that was the beautiful Helena, who they
ſay, was the cauſe and deſtruction of the
Troians. Nowe if your mariage ſtode
vpon the gift and deliuerie of an apple, I
truſt you could not play Paris part, that
Venus ſhould vanquiſh you. Wherefore
my coũſel is, ỹ rather you encline to Pal-
las for ſome reward of wit: than either to
Iuno for hir honor, or Venus for pleaſure.
And beſides theſe, there is one that by
right hath greater intereſt in the apple
than any of the other, although ſhe ſtriue
not ſo much for the matter, I meane the
Ladie Vertue. Wherefore if ſhee come
in place, wyth-holde not your hand from
hir for feare of the other, if ſhe offer not
hir ſelfe at the fyrſte, yet be not raſhe or
haſtie, but call vnto God that he maye
ſend hir vnto you, and he no doubt, as his
eares are allways open vnto the prayers
of the faithful, ſhal bring hir eũe home to
you, and ſhe, I think, is for your purpoſe,
to hir as you ought, deliuer vp your ap-
ple if you intende to giue it to the faireſt,

to

to the best & the most worthy. Wherfore consider wel my last pourtred person, of whom although I haue not set so faire a colour, yet if he were to be sold, I would hold as dearest: as who, althoughe he be not formed of the finest fashion, yet is he made of the purest mettal: whō peraduenture Iuno may iest at, Venus haue little to vaunt of, & Plutus whome they call the God of riches passeth not on: yet if vertue may preuaile, you shall be his, & vertue shal be yours, yea Pallas also pleadeth on his part. Wherfore I coūsel you as you wold giue the apple vnto vertue, so giue your wedding ring to be worn of the vertuous. For if it be so, as the Philosopher truly disputeth of frendship, that it can not consist but betwixte the good: how slender a mariage wil that be, wher vertue knitteth not the knot? where honestie is not called to counsel, and godlinesse is not bid to the bridall? I thinke there needeth no farre fette examples in this matter, seeing you haue experience so neere you: you know what the son of Syrach sayth: blessed is that man that

Amititia tantū int[r] bonos: A[...] Et[...]

hath a vertuous wife, for the number of his yeares shall be double. You I thinke being vertuously disposed, entende to make an happy husband: see then that he do as much for you as you for him: wher as you shal make him happy, forese that he for want of vertue turn not the course of your state: whereas you shall double his dayes, take hede that he cut not off yours by the middle. Ecclesiastes. 26. You haue some good floures growing, take hede they be not ouergrowne & choked with ỹ euil weedes that he shal bring into your grou̇d: you are, thanks be to god, disposed to godlinesse, match not with the contrarie dispositiō: for then shal you be as the yoke of oxen that draweth diuers wayes. Vice and vertue were yet neuer friends, it caused hatred in brethren, as in Cain & Abel, Esau & Iacob: howe can the wolfe and the Lamb agree: no more can the vngodly with the righteous. He that toucheth pitch shall be defiled therewith. Think not then that the vertuous and the vicious may make a good maryage: Can you set fire and water togither,

but

but that they shall stir and strive for the maistrie, and eche to consume the other? Stand therefore, make no hast for feare of the worste: it is better to loke long than to leape lightly: rake vp the ashes thorowly, and turne them to and fro, that you be sure ther remain no sparke of burning vice, or at the leaste, leaue as little as you may, and sweepe as clean as you can. Therefore marke wel, I wish, what condition S. Paule setteth, when he gyueth you your licence to marrie 1. Cor. 7. The wife is bounde by the law, as long as hir husband liueth, but if hir husband be dead, she is at libertie to marie onely in the Lord. Weigh well that restraint of your libertie, or rather a sure stay of your libertie, least by abuse you turne that libertie into a bondage. For vnlesse you haue God before your eyes, you shal chaunge your libertie into a streyght bondage: wheras you seeke comfort, you shall finde a curse, whereas you hope for ease and rest, you shall enter into disease and trouble. Aboue all therefore haue a special and a stedfast eye vpon this rule:

God in Paradise did institute matrimonye.

That you marie in the Lorde. He made the firste mariage that euer was made, and I dout not but he made the first that you made: and if he make the seconde also, then shall you be sure neuer to repent you of your bargaine. He did institute mariage as a thing most holy, to his glorie, and to the comfort of man: See therfore that you in your case be voyde of all fleshly affection as neare as you maye, that you prophane not that which is holy to your owne discomfort, and the dishonor of God. Christ you know was presēt at a mariage in Cana, where beside his presence, he honored it with his first miracle, as that he turned water into wine. I pray you make Nothing as like Cana as you can, let Christ be presēt with you: I meane, to gide your spirite with his holy spirit, turne not his miracle, make not, I meane, water of wine, but let that which God hath instituted to your comfort, be godly handled of you to his glory. Whereas Matrimonie is honorable amongste all men, prouide that it turne not to your shame and confusion, as you

Christ was presente at a mariage in Cana.

see

ſée in ſome: I néede not here (as it were to long) particularly to giue you pre-cepts, to rehearſe the vertues to be im-braced, & the vices to be deteſted in men. But ſhortly, as our Sauiour anſwered, thou knowest the commaundementes, doe this and thou ſhalte liue: So I, you know the commaundementes, mete the length of their fæte, by that meaſure ſhal you well perceiue whether his ſhoe will ſerue your foote: yet one thing in this be-halfe I muſt adde, not of miſtruſt, but to make a double knotte of a ſingle, or a treble of a double: for the ſurer the bet-ter, the warier the wiſer. Be wiſe then and beware, that you put not your head vnder the girdle of the vngodly, neyther ſo burden your ſelfe as to beare the yoke with an Infidell. For then it maye not ſæme you kept S. Paule his rule. As to marrie in the Lord, for that is his coun-ſell. 2. Cor. 6. For what mariage maye righteouſneſſe make with vnrighteouſ-neſſe? light with darkneſſe, Chriſt with Beliall, the vnfayned children with the faythleſſe Infidell? For here beſide the

daunger of discorde and bodyly trouble thereof ensuing, there is also apparant perill that may pearce the soule. For so sayth the Lord to his people Israell concerning their ioyning with forein nations. Deut. 7. Thou shalt make no couenant with them, neither shalt thou make mariages with them, neyther giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne, for they wyll cause thy sonne to turne away from me, and to serue other Gods: Then will the wrath of the Lorde ware whote against you and destroy thee sodenly: You are no Israelite, here might be sayd, how then? yet a Christian I trow, and by fayth the daughter of Abraham. Then this must you reckon to be written for your learning. There are no Heathites, no Amorites, no Cananites to be feared: yet are many in our dayes bothe faythlesse and godlesse, as the obstinate Papiste & double dealing Gospeller, in whom there is no lesse daunger of deceite: and although the persons be not one, yet litle differēce semeth to be in the cause. For first mark

the

the reason, and then apply it. The mariage of a Cananite was forbidden the Israelite, for feare lest he should be withdrawen from the true worshippe of the true God of Israell: and do we not see in experience that the wicked wife corrupteth such men as we iudge sometime moste vpright in lyfe and stedfast in profession of the truthe. And howe muche more danger is there least the vnbeleeuing and wicked man alter the good nature of the honest woman into his owne nature, seeing that to hym she is subiect, as the body to the head: ye must of necessitie be one in flesh with him whome ye shall chose: foresee therefore by wisdome that hys religion be one with yours, see that you change not your maners with your name: presume not of your self herein, you are not wiser than Salomon, yet as in the. 9. of the. 1. of the kings, his wisdome was so bewitched by the meanes of those forein womē with whō he matched in mariage, that he became a fond Idolater, & so fel into the hands of god. Of this example I trust you will take sufficient

warning, so that herein I nede not make any moe wordes: vnlesse you obiect to me or any other to you, the place of S. Paul 1. Cor. 7. The vnbelæuing husband is sanctified by the wife, and the vnbelæuing wife is sanctified by the husband. If we marke the purpose of Saint Paule, the answer shall not be hard: The verse next afore dothe conteine his purpose, which is that the belæuing woman already maried to the vnbelæuing man, should not vse his infidelitie as an occasion to departe from him: the words are: The woman which hathe an husbande whiche belæueth not, if he be content to dwell with hir, let hir not forsake hym: and the other he ioyneth as a reason to confirme this sentence, so that that place serueth to this, that if you and your husband were first both of you vnbelæuers, afterward it pleased God to call you to the knowledge of thys truthe, your husband continuing in his infidelitie, or if nowe bæing grounded, you shoulde aduenture the mariage of an Infidell, you ought not yet for the hope of sanctification

ſcation to ſeeke a ſeparation For as you ſhould do ill to take on the yoke of an infidell, ſo ſhoulde you do woꝛſe to ſhake it off withoute ſome iuſter cauſe: and although that be not a ſufficiente cauſe to breake the knot that is knit, whereas is hope of ſanctification, yet is it iuſt and neceſſarye wherefoꝛe to refraine mariage. For the mariage of an vngodly infidell I graunt is a mariage, & not lightly to be diſſolued: but yet an vngodlye mariage, and that whiche lacketh ſanctification, whiche is eaſie to gather euen of the ſame woꝛdes of S. Paule alleaged. Wherefoꝛe as if your head were faſt in the yoke I would counſell you to continue foꝛ the hope of ſanctification, that you might win your huſbande: ſo nowe ſtanding free, tempt not God, preſume not, match not with any that you knowe to be out of the houſholde of faythe foꝛ feare of coꝛruption, leaſt you leeſe your ſelfe befoꝛe you winne an other. Thus I haue ſpoken hitherto foꝛ my laſt woꝛker, who pleadeth honeſtie, vertue and godlineſſe, and who I doubt not ſhall ſpeede, bicauſe

that

that God is on his side. Here if ye demaunde of me, whether I woulde haue you so precise as only to regarde the honestie and vertue, without any further respect. Truely (although peraduenture I shall seme to spirituall in this poynt) that if you had your eye fully fixed vpõ ỹ marke, without wauering other wayes, no doubt but God would prosper you the better, for as muche as he shall thereby haue triall that you depend wholly vpon him and his prouidence, and then shall you be least in danger of snares And of this, that it ought so to be, we may take a warning of the maner that God vsed in the first mariage making in the. 2. of Genesis, as whilest he was prouiding for Adam the woman that shuld be his wife and his cõfort, he caused an heauie slepe to fall vpon the man, and whilest he was a slepe, he toke out that ribbe wherof he framed the woman. So verely I would thinke that God did most worke with you, if you layde Adam a slepe, I meane, if you remoued all carnall affections and worldly respectes whyche procede

carnall affections in mariage to be auoided.

procéde as earthly from Adam, whyle that this bargaine were a driuing. This I know is farre wide from worldly wisdome: but this way you shall go nereſt to make a mariage of Paradice, and so shall you seeme moste to marrie in the Lord. And if you may not abide so straits binding, yet swarue as litle as you may: if thys be not your whole building, yet at the least let it be your chiefe foundation: if thys be your grounde, haue no doubt but there will growe and folowe other good followers. So then I thinke you shall gather a good summe if you cast your accomptes in this wise: if vertue come alone, she is not to be refused: if she come with the companye of suche as the world esteemeth, not as a seruant but as a maistresse, which is hard and seldome, she is also to be imbraced. But yet if you stande on this poynt, you are in greater danger to slide: for vertue clothed is not so sure to trust as if it be naked & bare. Then a little vertue exceeding in one, maye not be supplied with great store, and abundance of other gifts and goodes

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in an other: for we must in our doings first seeke the kingdome of heauen, as for other things, after them seeke the Gentiles, if they be sought with care, euen when we thinke vs neerest we are often furthest off, and shoote to short. If we attaine the thing desired, yet we lacke the fruition, as when we wanted the thing. If we enioy it, yet the space is shorte. But if they come as vnbidden guestes, then are they most welcome: yea if we seeke them not, the promise is, they shall be cast vnto vs: and if they be cast, then come they in their kinde. Nowe then to speake somewhat of other respects seuerally, you may remẽber the suiter whom I commended vnto you, I did so qualifie, that as I would not haue him godlesse, so I wish him not to be witlesse: for that I reckon a most honest respect, so that you discerne the true wisdom from the false, so that the simplicitie of the doue ioyne not with the wilinesse of the serpent: neither shall this hinder my honest & godly wooer in his suite, but rather further. For as fooles are fortunate, so the ver-

tuous

tuous commonly haue lesse want of wisdome. The feare of the Lord is wisdom. Iob.28. Christ is the wisdome of the father: therefore if you make accompt of true wisdome, in this behalfe you shal be best sped in the true Christian: and by this I neede not to make comparison betwixt the godly and the wise, so that you vse your wisdome to discerne and iudge aright of wisdome, for as much as the right wisedome the righteous hathe obteyned. Only if the comparison stand betwixt the wise and the welthy or handsome, let Salomon be your counsellour here. Prouer.8. Wisdome is better than precious stones, and al pleasures are not to be compared vnto hir: and Prouer. 16. How much better is it to get wisedome than golde, and to get vnderstanding is more to be desired than siluer. And thus the Preacher maketh comparison. cap.7. Wisdome is good with an inheritance, and excellent to them that see the same: for a man shall rest in the shadowe of wisedome, and in the shadowe of siluer. But the excellencie of the know-

ledge

ledge of wiſedome gyueth life to the poſ-
ſeſſors thereof.

Nowe if the righteous and the riche ſtande in compariſon, yet I truſt my powre ſpirited ſuter ſhall not be outfaced, you ſitting as iudge: and ſuche I truſt ſhall be your ſentence, as was Themiſtocles anſwere (a Captayne among the Grecians, to thys queſtion) whether a man ſhould beſtowe his daughter vpon a good powre man, or vpon a riche man not ſo honeſt? his aunſwere was (as Tullie ſheweth, *lib. 2. officiorum*) I rather lyke the man who lacketh mony, than money which wanteth a man. So little thought he that riches and ſubſtance did make a matter of mariage, that ſhe ſæmed not to him to marrie for anye regarde of the man, that hath ſuch reſpect of riches: and that ſhe that maryed not an honeſt man, did ſcarſe marie a man. Some in dæde haue their fanſie ſo ledde as thoughe moneye made men: But let this be your Poeſie rather, when you make your mariage; Manners makes man. Conſider the ſaying of the Prophet. Pſal. 37.

and

and Prou.16. A small thing that the iust man hathe, is better than great riches of the vngodly, wicked and mightie. There is a good peece of counsel in the.13. of Ecclesiasticus, concerning those with whome we may not win familiaritie, for he sayth: Burthen not thy selfe aboue thy power whilest thou liuest, and company not with one that is mightier and richer than thy selfe: for howe agree the kettle and the earthen pot togither? For if the one be smitten against the other, it shall be broken. Wherefore in thys behalfe an equalitie were a godly propertie. That would take away the occasion of such quarrels and complaints as the vnequall matches (we see) lay one in the others dish, which choaking morsels you know are not easie to digest. I wish you welth and riches, for I knowe they are the good gifts of God. But I feare least vertue will be ouerwhelmed where such flouds breake out. He that will tarrie for the company of a rich man to go to heauen, it will be long or he come there. For his way is as streite as the eye of a

nædle, and he himselfe as huge as a Camel Ecclesiasticus maketh a maruaile of ỳ rich vpright man. 20.02.2. Thay haue not this mind with you (sister) as to seeke a rich mariage For then you misse of the right marke of mariage ordeyned for your comforte: there lyeth not the way leading to rest and quietnesse. 6. Timo. For they that will be rich, fall into temptations and snares, and into many fowlish and noysome lustes whiche drowne men in perdition and destruction, and repeate that saying with your selfe: the desire of money is the rote of al euil. Take heede that that rote ouergrow not other good floures: but hearken vnto the sentence that our Sauioure pronounceth: Woe be vnto you that are rich, for you haue receiued your consolation. Luke. 6. These therefore be the boundes that S. Paule appointeth vs: If we haue, sayth he, fode and rayment, let vs therwith be content. Truly herein consisteth not true riches to possesse this earthly treasure, the meate of Mothes, and the bayte of theues: But suche as my commended

ſuter poſſeſſeth, if you may be partaker thereof, then maye you ſay: my lot is fallen to me on a faire grounde, and that you haue a goodlye heritage. Godlineſſe (ſaith the Apoſtle) is greate gaine, if a man be content with that he hath: euen that is it which my ſuter bringeth, godlineſſe with contentation. Wherefore then ſhoulde you deſire the mariage of the rich? you ſee it bringeth no reſt: you ſee godlineſſe is the true riches. Do you ſeeke to ſtabliſh vnto you and yours an inheritance? Hearken then what the Prophete ſayth. Pſal. 37. The euill doers ſhall be cut off, and they that wayt vpon the Lord, they ſhall inherite the land. Againe, the meeke men ſhall poſſeſſe the earth. And againe, the Lord knoweth the dayes of vpright men, & their inheritance ſhall be perpetuall. Do you ſeeke a continuance & perpetuitie in things? Iames ſayth, as when the ſun riſeth with heate thē the graſſe withereth & his floure falleth away, & the beautie of the faſhion of it periſheth: euē ſo ſhal the rich man fade away in all his wayes. But the iuſt they

florish like the palme trée, they are like ẏ Bay trée, euen gréene & fresh like themselues. Pro. 12. The roote of the righteous shal not be moued. Do you desire to haue such a head as may best defend you from iniuries and oppressions: who is of more might than the righteous? Dauid sayth. Psal. 34. The angell of the Lord pitcheth rounde about them that feare him & deliuereth them. And againe: the eares of the lord are open vnto their praiers, and his eares are open vnto their crie, yea he kepeth their bones that none of thē be broken, he numbreth their heares that none of them be lost. Do you feare peril or penurie? of the righteous thus saith ẏ Prophet. Psa. 37. They shal not be confoūded in the perillous time, and in the days of famine they shall haue inough. You will say, for my selfe I can hold my selfe content, but my childrens case moueth me. Harkē how Dauid speaketh of his experience. Psal. 37. I haue bin yong and now am old, yet I saw neuer ẏ righteous forsaken, nor his séede begging their bread. Doubtlesse GOD shall prouyde for

you

you and yours sufficientlye and abundantly, if you caste awaye all suche worldly respectes, and muche more than otherwise. Nowe I thinke theis shall suffice to vnderset and staye you vp that you fall not on this side. The nert care concerneth my second suter, that he take you not with the bayte of beautie, wherby manye wise women and men haue bin deceyued, and with a shorte pleasure haue purchased long and desperate repentance. This caused Salomon to commit follie 11. of the 1. Kings. This coled the mightie Sampsons courage. Iud. 16. Did not the beautie of Bethseba so rauish ỳ eyes of holy Dauid, that he committed with hir moste abhominable adulterie, and made him also guiltie of bloudshed: So it is writtẽ. 11. of 2. Samuel. He saw a woman washing hir selfe, and the woman was very beautifull to loke vpon. You might abuse these examples to folly, as to saye: These men were notable for strength, for wisedome, for godlynesse: maruaile not then (mighte you saye) though I be ouercome in that case.

Beautie hath
Salomon.
Sampson;
Dauid;

Not so sitter, but thys consider in these examples, that if such of so excellent graces haue bene ledde awaye with these traynes, you haue hereby a faire warning to beware, and to be very circumspect in so subtill a pointe and so daungerous a case: if you giue place to such fantasies that they ouercome reason, you may soone slip into those inconueniences that you see in the examples of others, you may plucke the house on your head as Sampson dyd. As you choose your marke so goeth your game: as you make your foundation, so will your building be: if the one be stedfast, the other will not lightly shake: but if the one be not surely grounded, a little blast marreth much worke: surely the handsome person of man is not of long continuaunce. Besides that, it is subiect to corruption by innumerable meanes. Wherfore if your mariage hang vpon that knot, a little force will breake it, a little labour will vndoe it, and of it selfe it will decay and weare away. If this fansie be ỹ leader of your loue, you follow a blinde guide, you

may

may some slide and wander out of your right waye. Many an vnsauery weede beareth a faire blossome: so vnder a faire face, there lieth hidde many a foule fault, and with sounde loke often is couered the hollow heart, all hatred. (A liuelye example in Absolon. 14. Sam. 2.) I haue read an historie of one Paulus Aemilius a noble man of Rome, matched with a wife called Papiria, both for birth and beautie (to iudge) worthye suche an husbande. Notwithstanding he diuorced hir: and when hir friends entreated for hir, demaunding of him what shoulde be the cause mouing him so to doe, for they saw none, seeing that she was to behold manerly and modest, fayre and fruitefull. Then he for answere, thrusteth out hys foote, and sayth: Beholde, see my shoe, is it not fayre? is it not newe? yet none of you woteth where it wringeth me. Belyke there was some secret fault in that woman not to be borne withall, whych was so lothsome vnto the husbande, as hir beautie coulde be pleasant. Be aduised therefore least you finde that your

Paulus Aemilius Papiria;

handsome husband haue that, which this man found in his faire wife. If you will not that your shoe wring, measure hym before you buie, and iudge not of hym by the colour, but measure him rather within than without, least you wring for it afterwarde. The godly personage without wisedome & vertue, what is it better than a painted man? Plato ẏ Philosopher in the person of Socrates thus saith to Alcibiades: He that at any time hath loued Alcibiades body, hath not loued Alcibiades himself: but he that loueth thee, loueth thy minde, *nunc tui corpus amatur. &c.* And the wise Tullie sayth: Man is as his mind is, & not that forme & figure whiche may be pointed at with ẏ finger. For this you vnderstande that man consisteth of two parts, ẏ one as ẏ mind endued with reason that beareth ẏ image of god: the other as ẏ body which we haue common wyth the brute beasts. Wherefore Dauid you know, cōpareth that mā that lacketh vnderstanding vnto horse & mule: and I me thinkes, may well cōpare such lusty lads whose commendation is onely on their perso-

personage, and lacketh learning, witte, and honestie, vnto Plato his Man, as Diogenes called. When that Plato in his schole had defined a man in this wise, as to be a lyuing and twofooted creature, made vpright and without any feathers: Diogenes thinking that he had not well defined or expressed the nature, bycause he suppressed that which was most proper to man, and did concerne the mynde and gifte of reason, he pluckte me a Capon bare and turned him into the schole, saying: Beholde Platos man. Thus is a man if you consider not his mind, a foole, what is he but an vnfeathered foule? A man without maners, what is he better than a capon without feathers? Wherefore if you méete any such in your dyshe, estéeme him as you list, I haue tolde you the price. Trust not to some those faire faces, which come like capons vpon soppes and Sugar. That braue apparell, what is it but Peacockes feathers? the good cõplexion, the strength of the body, the white hand, the cleane leg, what are these, but fading flattering floures? what

Homo Platonicus:

but baites to deceiue the folishe fishe: all these serue but to please the eye, and to satisfie the fantasie of the flesshe. Consider what is writtē in the .6. of Genesis. The sonnes of God sawe the daughters of mē that they were faire, & they toke thē wiues of all that they liked. Therefore the Lorde sayde: my spirite shall not alway striue with man. &c. Beholde that fleshly fansie of mariage, for that they thereby abused and polluted the holy ordinaunce of God, is expressed there as one of the causes that prouoked God so to powre out the raine of his wrath, and to destroy all flesshe from the face of the earth. Wherefore in this point I end with the exhortation of S. John. 1. Epist. 2. chap. Loue not the world, neither the thinges that are in the worlde: if any man loue the world, the loue of the father is not in him: for al that is in the worlde, as the lust of the flesshe, the lust of the eyes, and the pryde of life, is not of the father, but is of the worlde: and the world passeth away and the lust thereof: but he that fulfilleth the will of God abydeth for euer.

By

By these, sister, you may cõsider the true and sure waye you haue to walke: you haue the bywayes that may cause you to wãder, in some sort stopped vp: you may see, if it please you, the good and the bad, although set forthe but in a rude glasse, Sing not now Medeas song, who sayd: I see and allowe the better, but yet I folow the worse. Giue not Venus your apple, but giue ỹ vertuous your wedding ring: then see how you haue headded your arrow. And then see the blissed estate you stande in, he is yours for better or for worse, for richer, for poorer, he shal be to you an husband, to your childrẽ a father, to your friendes a fauorer, to your enimies a terror, he shall willingly beare part of all your blowes and burdens, he shall double your prosperitie, he shall mourne when you weepe, he shall laugh whẽ you are glad, his loue is sure sealed, euen ioyned by God himselfe. He is not like the riche of whõ the sonne of Syrach saith. chap. 13. if thou be for his profite he vseth thee, but if thou haue nothing, he will forsake thee. He is not like the light louer

louer for beauty, of whom the wise Plato saith: He that loueth thée for thy fauor, whē that decayeth he wil giue thée ouer. But he shal be one with you both body & soule, he shall walke forth with you here your pilgrimage on earth, and shall lead you the way to eternall rest. He shall be blissed in all his affaires, if Dauid be a true Prophete. 1. Psal. His wife also shal be blissed, he shall haue séede and blissed séede: for Psal. 114. Blissed is the man that feareth the Lord, and delighteth in his commaundements, his séede shall be mightie vpon earth, the generation of the righteous shall be blissed: riches and treasure shall be in his house, & his righteousnesse shall endure for euer Psal. 128. Blissed is euery one that feareth the Lorde and walketh in his wayes: when thou eatest the labors of thy hands thou shalt be blissed, and it shall be well with thée, thy wife shal be as the fruitful Vine on the sides of thy house, euen your husbands wife shal be such a one, if your husband be such a one: & thy childrē like the Olive braunches round about thy table.

and

This Dauid promiseth and prophecieth, & confirmeth it againe, saying: Loe surely, thus shall the man be blessed (in marying) that man that feareth the Lorde. You will saye peraduenture I woulde thinke my selfe wel bestowed vpon such a man: but the craft is in the catching, the doubt is in the obteyning. But goe you forward in your race of vertue, and then you shall not goe farre before you meete with a mete match, It is an olde saying: The like loueth the like. The sonne of Syrach sayth chap.13. All flesh will resort to their like, and euery man will keepe companie with suche as he is himselfe. A vertuous woman saith he chap.26. is a good portion and a gift to be giuen to some iust Joseph, or some true Tobias. You know that euery good gifte commeth from God as the first father and founder: yet in this case God appeareth more euidently to strike the stroke to worke as it were immediatly within with his own hand: So saith Salomon Prouerb.19. House and riches are the inheritaunce of the fathers, but a prudent

wife

wife commeth of the Lorde. Wherefore although there be good tokens & markes whereby to make your choise, as by the fruit to iudge the tree: & as Eccl. saith. 27. The word declareth the hart, the talk is the trial of men: yet bicause these are rather probable coniectures than sure demonstrations (for fame oftētimes lieth, the eye deceiueth, the tong dissembleth) therefore whē you haue cast the whole & the summe, yet God is al in al this matter, & the onely maker of good mariages. Be free then from worldly businesse, be cleare from carnall affections, cast your hope vpon God, depende vpon his prouidence, commit the matter wholly to his hands, resort & flee to him with oft & earnest prayer. For that whē al other ways be tried, is the plainest to seeke, the surest to trust, the rediest to find for such as seek good wiues & good husbands. You haue a good example in the. 24. of Genesis, howe Abrahā proceeded in the mariage of his sonne Isaack: you haue there the prayer that the seruaunt of Abraham made, to whom this charge was cōmitted, howe

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he entring his iorney, desired God to prosper him, & to shewe mercy vnto his master Abraham, & that God according to his faithful prayer, gaue him a token, wherby he chose ỹ faire vertuous virgin Rebecca For hir parents, wt̃ they perceiued that God wrought with mã, could not deny their goodwil vnto Isaack, but answered: This thing is proceeded of the Lorde, we can not therfore say vnto thee neither euil nor good. You haue there also the exercise of Isaack, how he was occupied in the mean time, while Rebecca was taken out of his rib. Moyses sayth: He went out to pray in the field towards the euening, & that Rebecca first founde him so occupied. This is al, sister, that I haue now to be said: giue your selfe ouer wholly vnto God to be your guide. Let your eyes be so earnest bent vpon hym, as they were wont to be vpon your maistresse whome you haue heretofore serued: then shall God, no doubt, giue you as a portion to the righteous, he shall so ioyne you, that mã may not separat you: Christ shalbe present with you, as at the

mari-

mariage of Cana: he shall conducte you with his holy spirite, he shall turne your water into wine, he shal make the sowre swéete, and prosper all your affaires: In meane time, while God worketh, be not you idle, but practise your selfin Isaacks exercise, and God shall sende you an husband of his kynde, euen a faithfull sonne of Abraham, a chosen childe of God. God shall sende his Angell to leade that man vnto your house, euen as he brought Tobias vnto Sara at the house of hir father Raguel. And as my powre prayer maye helpe, the Lord (I beséech him) guide you with his holy spirite, and prouide you an head for your comfort, graunt you long to liue and euer to loue togither with the encrease of your godly children.

FINIS.

Certain places of Scripture,

touching vngodly matching in Mariage.

1 The godly, marying with women of a wicked kinred and Religion for worldly considerations, are reprehended. Gen. chap. 6. verse. 1. and. 2.

2 Matching with vnbeleeuers maketh the beleeuing partyes vnreadie to follow Gods calling, and wrappeth them in great daunger of Gods vengeance when it is poured on the wicked: as appeareth Gen. chap. 19. verse. 14. & 15.

3 Abraham toke an othe of his seruant, to take no wife for Isaac from amongst the Idolatrous Cananites. Gen chap. 14. verse. 3. and. 4.

4 Isaac charged his sonne Jacob, not to marrie a Cananite. Gen. 28. ver. 1 & 2.

5 Esau trespassed in marying wyth vnbeleeuing women. Gen. chap. 27. verse. 46. Also Gen. 28. verse. 6. and. 9.

6 Not onely maryages with Infidels, but also all other compactes with them are forbidden: neyther may they dwell

in our lande, or any ydolatrous thing be brought into our houses. Exod. chap. 34. verse. 12. 15. and. 16. Also Exod. 23. verse. 32. and. 33. Also Deut. chap. 7. verse. 2. 3. 4. 25. and. 26. The reason of this lawe and commaundement is of continuall force, and serueth generally for all the children of God, which is: That the beleeuers bee not snared by the allurements of Infidels, and drawne to Idolatrie.

7 By the false Prophet Balaams counsell the idolatrous women of Moab ioyned themselues to the Israelites, and so ledde them to Idolatrie, as appeareth Numbers chap. 31. verse. 16. Those women therefore by Moyses commaundement were put to the sword: in the same chap. verse. 17.

8 The matche of Duke Zimrie an Israelite, with Princesse Cozbie a Moabite; with Phineas commendation for sleaing them both. Numbers chap. 25.

9 The children of Israell did wickedly in marrying with the Canaanites, Iudges. chap. 3. verse. 6.

10 Sampson reproued by his parentes (who

(who considered the generall lawe of God to the contrarie) for seeking a wife amongst the Philistines. Jud. 14. verse. 3. The inconuenience that insued of hir betraying his secrecie of his riddle to the Philistines, in the same chap. verse 17. The yll successe of that mariage, in the same chap. verse. 20.

11 Salomon, the wisest man that euer was, fell away from God to idolatrie by meanes of his outlandishe idolatrous wyues, as appeareth first of the Kings, chapter. 11.

12 Jehoram king of Juda, sonne of godly Jehosaphat, was a wicked king: the reason also added: For the daughter of wicked and idolatrous king Achab was his wife. 2. Reg. 8. verse. 18.

13 Ahaziah king of Juda, sonne of Jehoram, a wicked king: the reason also added; For he was the sonne in lawe of the house of Achab. His mother also was Athaliah the daughter of Omrie king of Israell, who was Achabs father. 2. Reg. 8. verse. 26.

14 Achab king of Israell maryed Jesa-

bel the king of the Zidonians daughter, in the first of the Kings. Chap. 16. verse. 31. He solde himselfe to sinne. 1. Reg. 20.

15 Esdras reproued the Israelites for marying with infidels, as appeareth, Chapter 9. verse. 1. and. 2. Princes and great personages especially there blamed for this fault.

16 Those vngodly mariages were dissolued by Esdras. cap. 10. vers. 10. 19. &. 44.

17 The ceremonies also commaunded, in that speciall permission to the Israelites of marying an vnbeléeuing woman taken in battell, declare and argue, that it is not lawfull for any of the faythfull to match with an vnbeléeuer, before the vnbeléeuer haue renounced whatsoeuer may be a hinderance to godlinesse & true religion. Read Deut. chap. 21. vers. 12. &. 13.

18 If the husbande die, the woman is no otherwise at libertie to marrie but in the Lorde. 1. Cor. 7. verse. 39.

19 We are forbidden to be vnequallye yoked with infidels. 2. Cor. 6. verse. 14.

20 Paule shewing that he might lawfully charge the congregation, to whiche he

he preached, with a wyfe, restrayneth this his libertie both of marying and also burthening those whome he taught, with this condition: That the wyfe be a sister, that is, a beleeuing woman. 1. Cor. 9 verse. 5.

21 In wyues it is required that they feare their husbandes, that they submit themselues vnto them as is comely in the Lorde. Ephes. 5. verse. 33. and Colos. 3. verse. 18. But no hope of this duetifull feare & submission in an vnbeleeuing woman. For it is commonly seene that the vnbeleeuing wife ouerruleth the beleeuing husbande, and causeth him eyther to make a plaine shipwracke of fayth, or so coleth his godly zeale, that he may hardly be discerned from an infidell.

22 Parents are commaunded to bring vp their children in instruction and information of the Lord. Ephes. 6. verse. 4. and. 1. Tim. 3. verse. 12. But when the husbande and wife be of contrarie religion, this worke of education can in no wise be well ordered.

23 Peter commaundeth wyues to bee such

such maner of women as haue hearts vncorrupted. 1. Epistle. 3. verse. 4. By whose pure conuersation the vnbeléeuers maye be wonne. In the same Chapter. verse. 1. and. 2. They muste be faythfull in all things. 1. Tim. 3. verse. 11.

24 As vnitie and like affection in all prosperitie and aduersitie is requyred in all Christians: So especially it is requisite in the godly husband and godly wyfe, who ought to dwell togither as felowe heyres of the grace of life, that theyr prayers be not interrupted. 1. Pet. 3. verse. 7. and. 8. But when a beléeuer is matched with an vnbeléeuer, no hope of this communion and like affection in prayer to God.

FINIS.

OMNIA
HORENT